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IDENTIFIERS	Africa; England; Latin America

ABSTRACT

This kit consists of nine booklets: an introduction and eight topical texts, each of which is made up of excerpts from materials about the lives of women from Latin America, Africa, and England. The kit is intended for use by women in English-as-a-Second-Language classes, literacy groups, and other women's groups, as a source of ideas for discussion and language learning. The introductory booklet provides information on the kit's use and the groups (publishers, programs, and organizations) who wrote the materials contained in it. The themes of the other booklets include: women's daily schedules; child care; health; housework; finding paid work; working conditions; violence in the home; and women working together for change. Booklet contents include numerous black and white drawings to be used as visual aids, brief narratives and texts, and simple sentences for language learning. (MSE) (Adjunct ERIC Clearinghouse on Literacy Education)

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The following women put together the kit: Gwen Davies, Amy Gottlieb, Jenny Horsman, Linzi Manicom. With help from: Rachel Epstein, Maureen Simpkins and Lynda Yanz.

Produced: June 1987 ISBN: 0-920907-24-5

About this Kit...

The Women's Kit is a series of eight booklets. Each booklet is made up of excerpts from material about women's lives from Latin America, Africa and England.

The kit is intended for use by women in English as a Second Language classes, literacy groups and other women's groups. We hope the kit will help women to get together to think and talk about their lives.

Speak

The Themes...

The themes of the booklets are:

- Women's Days
- Childcare
- Health
- Housework
- Finding Paid Work
- Working Conditions
- Violence in the Home
- Women Working Together

Women's Days:

Women work long hours, whether they grow food for the family, are homemakers or do paid work. Women who do paid work *and* housework do a "double day".

Childcare:

Women usually have sole responsibility for care of children or have to arrange for someone else to provide care. It is hard for women who work outside the home to find good childcare.

Health:

Good food, good water, and good housing are all important for good health. But other aspects of life are also essential to a broad definition of health.

Housework:

Housework takes a long time every day and women usually have to do it all, but this work is often not valued. Women look at who benefits from this work.

Finding Paid Work:

It is not easy for women to get paid work so they often have to take jobs with low wages and poor conditions. Sometimes they can not get work at all. This is discrimination against women.

Working Conditions:

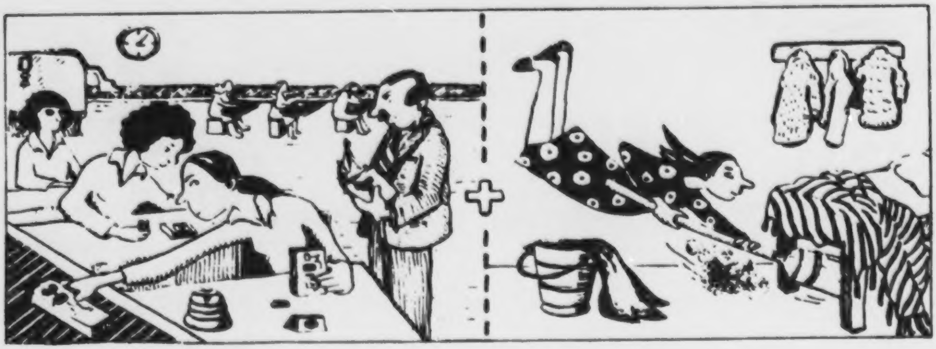
Many women work as domestic workers and in factories where their working conditions are often poor. Women suffer sexual harassment in the workplace.

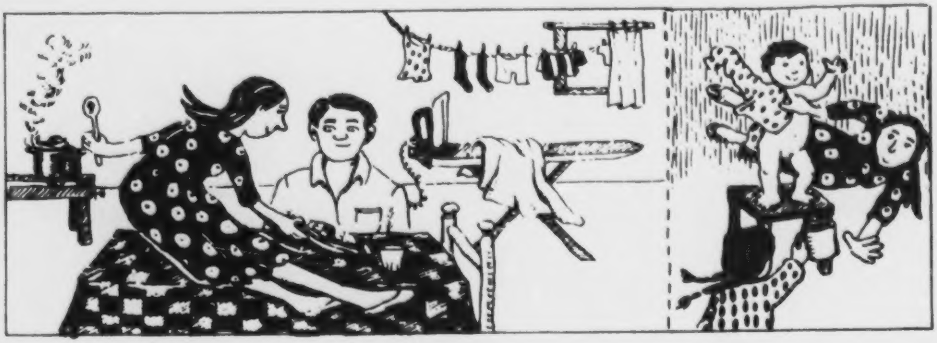
Violence in the Home:

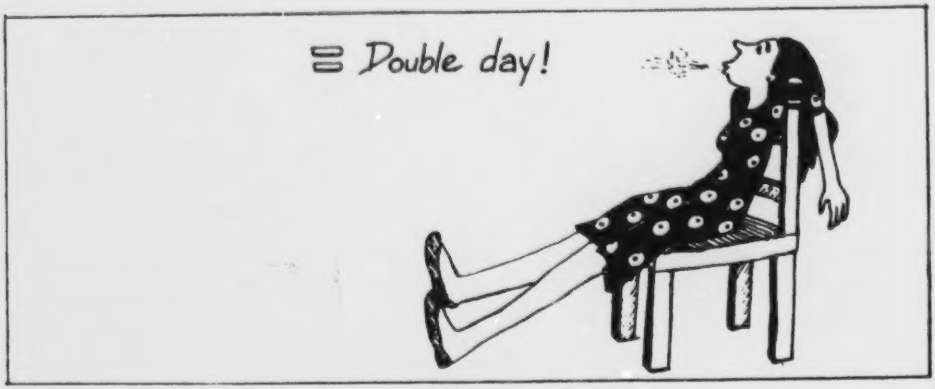
Women's lack of power makes them victims of violence. But when women start to talk to each other they can begin to support each other. There are many ways to work together to stop this violence.

Women Working Together:

Women work together to solve the problems in their lives. Often women's concerns are not heard when they are in a group with men. When women learn to work together they can bring about changes in their lives.







Flora Tristan

The purpose of the booklets...

The Participatory Research Group (PRG) is committed to making links between women in North America and Third World countries so that we can learn from each other's experience and build international solidarity. We are committed to education for social change and we produce educational materials which encourage people to look critically at their own reality.

As coordinators of the Women's Program of the International Council for Adult Education, PRG has contact with Third World women's groups and access to some of the educational materials that are being produced by and for women in different regions of the world. The original idea for these booklets came from PRG's wish to make this material more widely available to women in Canada.

People learn best when their own needs and experience are at the centre of the learning situation, and when they are free to direct the learning. When women are learners in English as a Second Language and literacy classes their lives outside the classroom must be acknowledged. The material in this kit describes many everyday issues in women's lives and provides relevant and stimulating material so that women can improve their English skills while considering real problems.

The kit is intended to be the basis for discussion about women's experiences — as homemakers, paid workers, and mothers. Our aim is to encourage women to engage in discussion and critical thinking about their own lives.

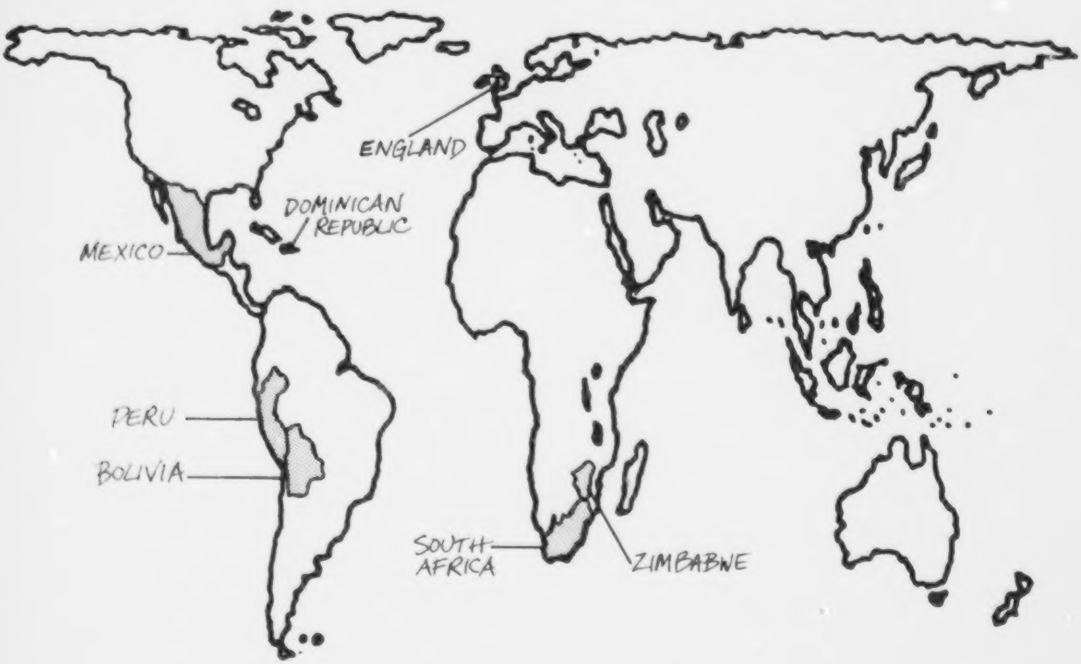
In doing so they may see the similarities and differences between their lives and the lives of women living in Third World countries. We hope that instructors and group leaders using these materials will encourage women to think about the views expressed in the excerpts and discuss their opinions to see where they agree or disagree with the materials.

We hope the material will prompt women to move from their individual situations to identifying common experiences within their group and in comparison with other women.

After working with a particular theme from the kit a group might want to carry out their own research. For example after reading the Women's Days booklet each woman might describe her day, hour by hour, and discuss the differences in the class. They might go on to compare the routine of their days in Canada and in their countries of origin. This could be compared with the day-to-day routines of their mothers or grandmothers, women from other social and economic classes, or women from other countries. The similarities and differences would provide the basis for discussion and analysis and for written work. Similarly, each booklet could be the basis for further research and discussion.

Women might want to find out more about a particular country featured in the kit or about women's lives in one country. Resources for this research are available in local libraries or through the sources mentioned in the resource section at the end of this booklet. Local women from different countries may also be good resource people.

Speak


ENGLAND
DOMINICAN REPUBLIC
MEXICO
PERU
BOLIVIA
SOUTH AFRICA
ZIMBABWE

The groups....

In the kit we have included material from groups in Africa — South Africa and Zimbabwe; Latin America — Bolivia, Mexico, Peru and the Dominican Republic; and England. The excerpts in the kit are from a selection of materials we were able to collect. They are not representative geographically, and they do not represent the full range of groups who are producing such learning materials for women in different parts of the world.

The section that follows provides some information on the groups that wrote the materials in the kit. This section is presented in plain English so that it will be clear for learners to read for themselves:

SPEAK

SPEAK is the name of a group in Durban, South Africa. Black people in South Africa speak the language of their tribe as well as English or Afrikaans.

In South Africa there is a system called apartheid. Apartheid means the separation of racial groups. The whites lead very comfortable lives in the cities and on big farms. The apartheid government forces black, mixed race and Indian people to live outside the cities where they work. These areas are called townships. Other black people must live in poor rural areas called bantustans. Many women live in the bantustans while their husbands are forced to migrate to work in the mines or the factories. There is little land in the bantustans and women struggle to grow enough food for their families.

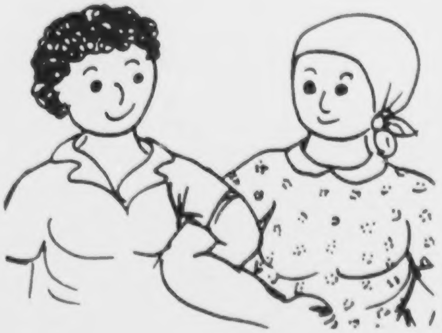
In 1982 some women who were members of a women's group started a magazine which they called SPEAK. It is about the problems in women's lives.

The women work as a collective. They make decisions, write articles and put out the magazine together. Sometimes other women help with the magazine as well.

We have used many pieces from SPEAK magazine in this kit.

The magazine comes out monthly. In it, South African women write about their lives. They talk about the work they are doing to improve their lives.

SPEAK Collective
P.O. Box 19375
Domerton
4015
Durban
South Africa



Speak

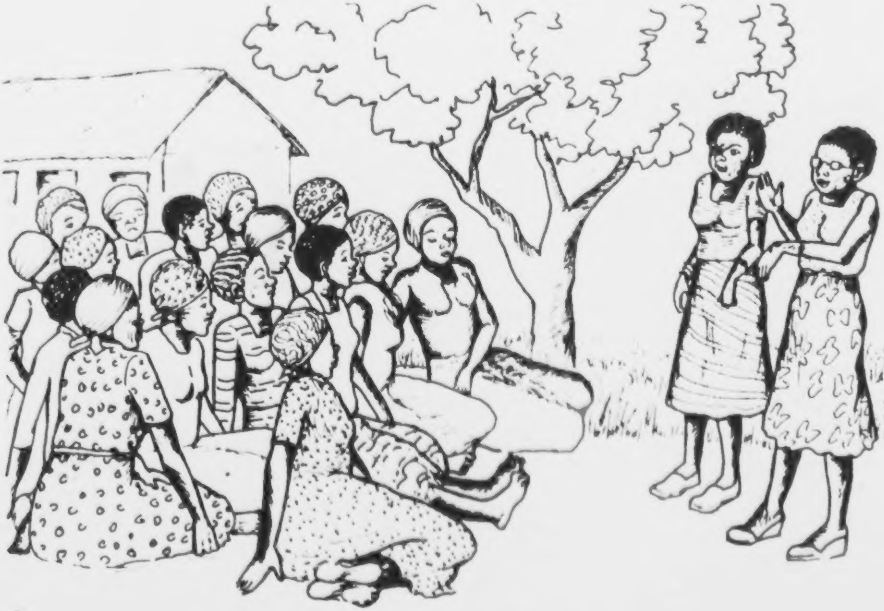
The Zimbabwe Publishing House

The Zimbabwe Publishing House (ZPH) is in Zimbabwe, Southern Africa. People in Zimbabwe learn to speak the language of their tribe and many also learn English.

Zimbabwe was like South Africa. It had racist laws. Black people fought to change the society. In 1970 Zimbabwe won its independence. Now the people are working to build a society where there is no racial oppression.

ZPH started in 1981. It publishes books to encourage people to talk about their own lives and to solve community problems.

The Women of Africa series of books was written especially for women. The series was started when the members of some women's groups got together to take a course in leadership. They could not find good books to study, so they wrote their own. These books help to bring new ideas to women's groups.



Zimbabwe Publishing House

Many of the booklets in this kit have stories from one book in the series: Women's Problems.

Women's Problems was written by Kathy Bond-Stewart with women who were learning together in a group. The book uses plays and pictures to look at women's problems in Zimbabwe. Women using the book can act out the plays and discuss the issues and then look for ways to change things.

Zimbabwe Publishing House (PVT) Ltd
P.O. Box BW-350
Harare
Zimbabwe

CIPAF

CIPAF (Centro de Investigacion para la Accion Feminina), is a women's research centre in The Dominican Republic, in the Caribbean. In the Dominican Republic people speak Spanish.

The group started in 1980. It carries out research on the life and working conditions of women. They have studied women agricultural workers and workers in the free trade zones. They have also studied women's health issues and sexual violence. They produce simple materials on women's health and workplace issues.

They also carry out workshops with women to share the information they have learnt.

In this kit we have used a book called: No to Sexual Violence.

No to Sexual Violence (No! A la Violencia Contra La Mujer) is about violence against women. It looks at why it happens and the things we can do to try to stop it happening.

Centro de Investigacion para la Accion Feminina (CIPAF)
Apartado Postal 1744
Santo Domingo
Republica Dominicana

12

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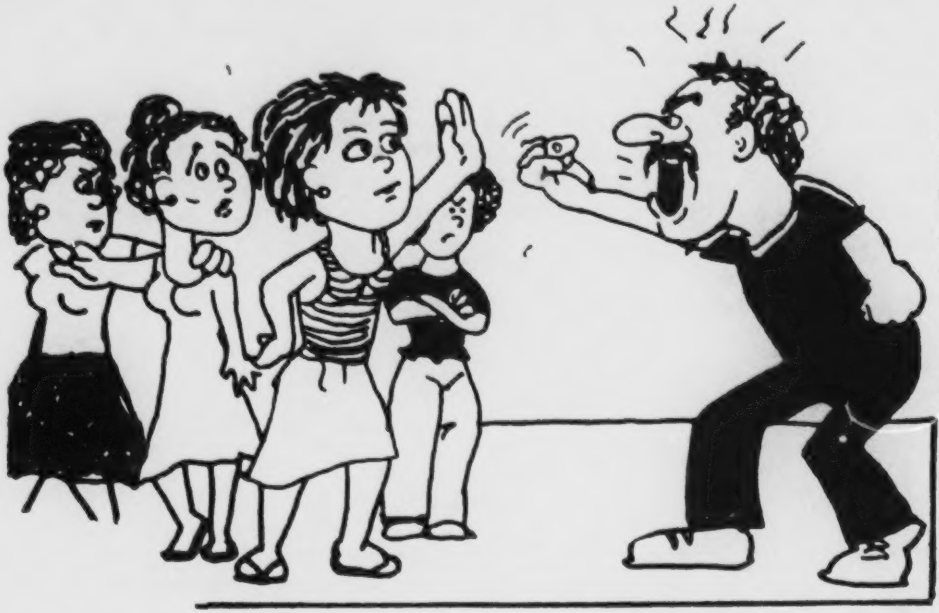


Centro de Investigacion para la Accion Feminina

Gregoria Apaza Women's Centre/CIDEM

The Gregoria Apaza Women's Centre (Centro de la promocion de la mujer "Gregoria Apaza") and CIDEM (Centro de Informacion y Desarrollo de la Mujer) are both in Bolivia, in Latin America. In Bolivia people speak Spanish.

The Gregoria Apaza Centre is named after a woman who united the two native peoples of Boliva. She led them in a fight against Spanish oppression in 1871.

The women of this centre give workshops and study the roles of women in Boliva. They gather resources and give support to women who are working to make all people in Boliva equal.

CIDEM supports women's groups in poor countries. They train women leaders and help with the organization of groups. They also provide legal aid and health care for domestics.

In this kit we have used one book from the Gregoria Apaza Centre: Women have a way, and two produced jointly by both centres. They are part of a series on the law: Our Laws: ...could it be that the more he beats me the more I like it? and Our Laws: ...and when we return who will care for us? The Ministry of Planning also helped with this series.

Women have a way (Las Mujeres Tenemos un Camino?) is about women's lives and women's liberation.

Our Laws: ...could it be that the more he beats me the more I like it? (Nuestras Leyes: ...Y Cuando Vuelvas Nadie Te Va A Querer) is about violence against women. It looks at why it happens and what to do about it.

Our Laws: ...and when you return no one will care for you (Nuestras Leyes "Acaso Mientras Mas Me Pega Mas La Quiero?") is about women working as domestic servants. It looks at the bad conditions of work and the laws about this work.

Centro de Promocion de la Mujer
Gregoria Apaza
Casilla 21170
La Paz
Bolivia

Centro de Informacion
y Desarollo de la Mujer
Casilla 3961
La Paz
Bolivia

Gregoria Apaza Women's Centre

"Women and the Border Program" SEDEPAC

The "Women and the Border Program" of SEDEPAC (Programa "Frontera y Mujeres" de SEDEPAC — Servicia, Desarrollo y Paz) is in Mexico, in Central America. In Mexico people speak Spanish.

SEDEPAC works with poor people in the towns and in the countryside of Mexico. It helps people to improve the way they live.

SEDEPAC's "Women and the Border" program works with women working in the electronics industry in the Free Trade Zone. It is concerned with health education.

The Autonomous Metropolitan University in Mexico City worked with SEDEPAC to find out about the working conditions of the women in the electronics industry. The information was written in booklets in simple language. These booklets were shown to the workers. They made suggestions about the language and the pictures. Then a set of booklets were printed and distributed amongst the workers.

In the kit we used one booklet from this set: Women, Work and Health in the Micro-electronics Industry.

Women, Work and Health in the Micro-electronics Industry (Mujer, Trabajo y Salud en las Maquiladoras Electrico-electronicas) is the first book in the set. It looks at the advantages and disadvantages of working for women. The book describes the tasks and the materials that are used in micro-electronics and the illnesses they can cause.

Programa "Frontera y Mujeres" de SEDEPAC
Apdo Postal No. 61-024
06600 Mexico City
Mexico D.F.

Popular Education with Women

Popular Education with Women (Educacion Popular con Mujeres) was a project carried out in Mexico.

It was an educational project with women living in towns. The project looked at women's health. A group of women met and discussed their problems and this information was used to produce a booklet.

We have used this booklet in the kit, it is called Popular Recipes.

Popular Recipes (Recetario Popular) is a book of traditional recipes and information on health. It also talks about women's role in the home and in society.

The book is distributed by:
Universidad Autonoma Metropolitan-Zochimilco
Calz. del Hueso No. 1100
Col. Villa Quietud
Delegacion Coyoacan 04960
Mexico D.F.

Flora Tristan Women's Centre

Flora Tristan Women's Centre (Centro de la Mujer Peruana Flora Tristan) is in Peru, in South America. In Peru people speak Spanish.

In Peru many women work with their families on farms. They grow food for themselves and to sell at the market.

Women started the centre in 1979. They called it Flora Tristan after a woman from Peru who lived in the 1800s. She helped working class women make their lives better.

Women in the group study the history of women, and women in industry. They help women with legal aid. They work with other groups to help them to understand problems and find solutions. They give workshops and help to educate young women.

The women work as a cooperative. This means they share the work and make decisions together.

We included parts of two books in this kit: All Women Work and Sexual Harassment at Work.

All Women Work (Todas Las Mujeres Trabajamos) is about women's paid work and women's work at home.

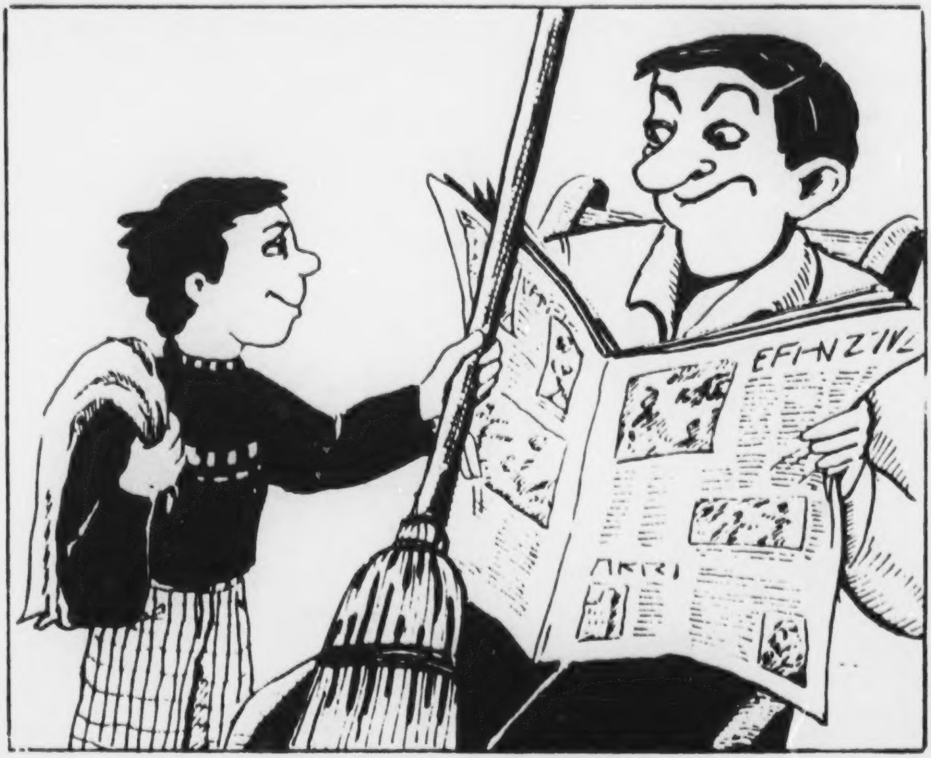
Sexual Harassment at Work (Hablando de Delitos: El Asedio Sexual en el Trabajo) talks about sexual violence.

Centro de la Mujer Peruna Flora Tristan
Parque Hernan Velarde 42
Lima 1
Peru

Peru Women's Association

The Peru Women's Association (Asociacion Peru Mujer) is in Lima, Peru.

The group works for social change by strengthening women's organiza-



Flora Tristan

tions and training women leaders. They also run a mother and child health service and family planning service. They offer legal aid to poor women.

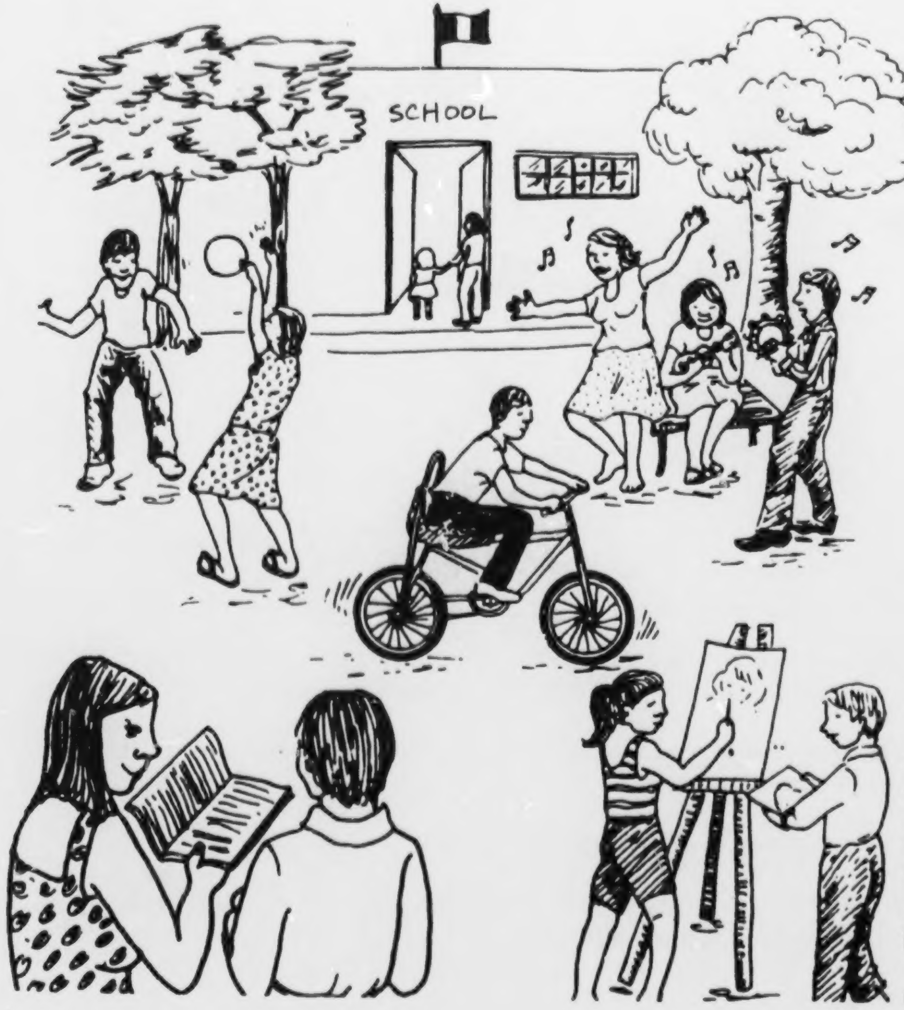
They encourage research about women's lives and create booklets with this information.

In the kit we have used one booklet: What is Health?

What is Health? (Que es la Salud? Organizacion y Salud) is about all the things people need to be healthy.

Asociacion Peru Mujer
Apartada 949
Lima 100
Peru

Being healthy is being able to develop one's potential



Peru Women's Association

The Peckham Publishing Project

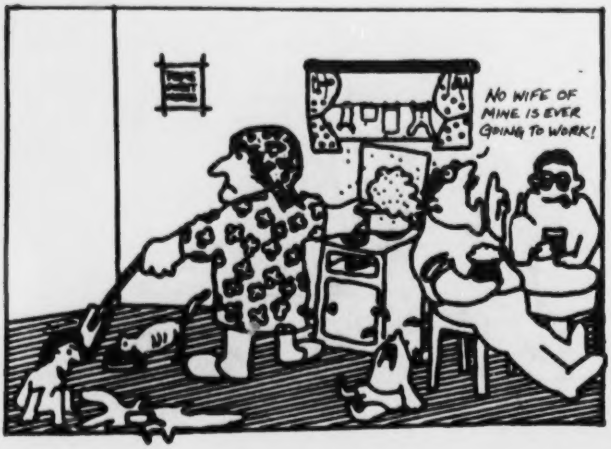
The Peckham Publishing Project, is in Peckham. Peckham is an area of poverty and high unemployment in London, England. In England people speak English.

The Peckham Publishing Project is part of the Bookplace, a community bookshop. People from the Bookplace also run literacy classes for adults. The publishing project publishes books by and for people in the community. A group of local people decide what to publish, and get their books ready for printing. Most of the books are about local people's real experiences. Some of the books are by adult literacy students at the Bookplace.

In this kit we have used parts of one book: I Want to Write it Down, written by women in an adult literacy class.

In the book they talk about their lives as women. A lot of the book is about the kind of work women have to do because they do not have training or because they have children to look after. It is also about the new jobs that women are doing that used to be seen as jobs for "men only".

Peckham Publishing Project
The Bookplace
13 Peckham High Street
London SE15
England


NO WIFE OF MINE IS EVER GOING TO WORK!

Speak

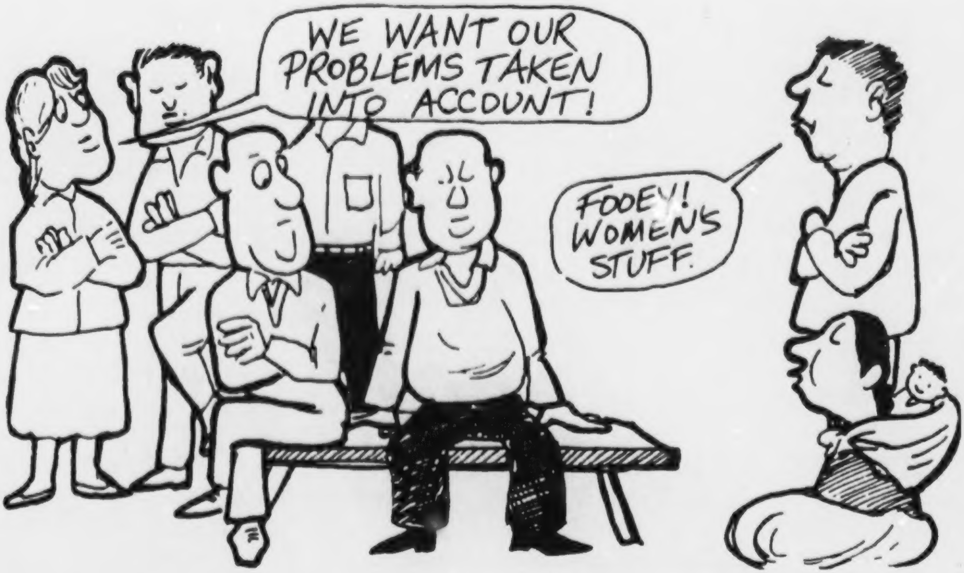
Resources...

There are many resources which can be used to help women think more deeply about their own experiences.

Addresses for all the groups mentioned here are listed at the end of the booklet.

In most areas there are local women's organizations. Many of these produce resource material on women's issues. Some of these groups work and produce materials on a particular issue. Ask around in your area to find out what groups exist. In some areas there are local lists of women's groups and services. In some cities there is a listing in the Yellow Pages called "Women's Organizations and Services" which can be a starting point for contacting women's groups.

If you can't locate groups locally there are several national lits of women's groups:


WE WANT OUR PROBLEMS TAKEN INTO ACCOUNT!
FOOEY! WOMEN'S STUFF.

Gregoria Apaza Women's Centre

Listing of Women's Groups 1984, Canada, Secretary of State, Women's Program

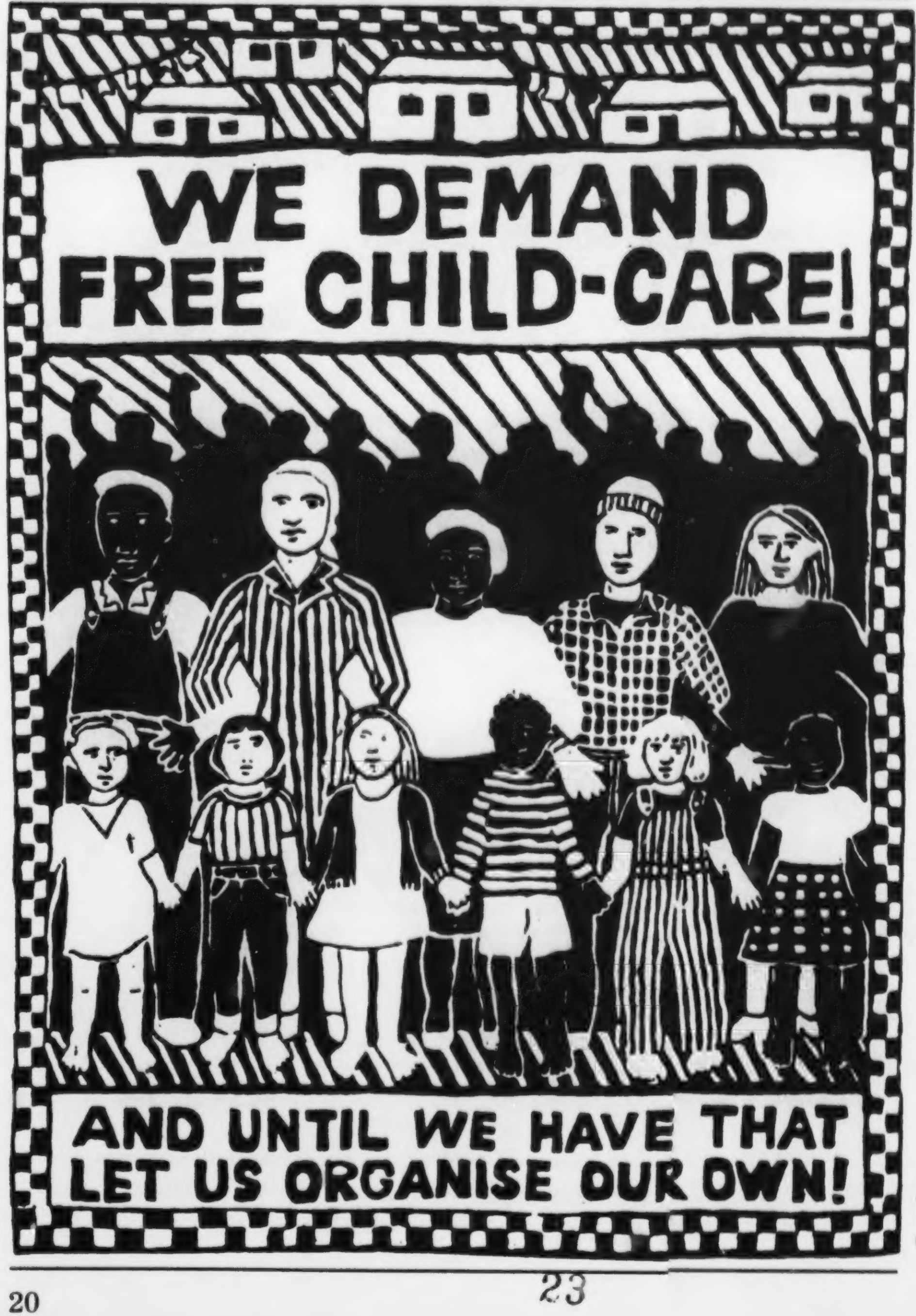
Connexions Directory of Canadian Organizations for Social Justice, 1987 — Gender Equality section

Everywoman's Almanac, The Women's Press — Women's Centres and Resource Groups

Audio-visuals are useful supplementary materials. A catalogue of women's audio-visual resources from many parts of the world is available from:
ISIS
Catalogues are also available from several Canadian distribution centres:
Beyond The Image National Film Board of Canada
Canadian Filmmakers Distribution Centre
DEC Films
International Development Education Resource
Association (IDERA)
YWCA Audio-Visual Materials
Many of these audio-visual resources can also be borrowed at no cost from local public libraries or university libraries.

If there are no local women's groups in your area and you can't find any locally-produced materials, contact the national women's organizations as they also produce some materials:
Canadian Advisory Council on the Status of Women
National Action Committee on the Status of Women
YWCA
Women's Bureaus of many of the Federal and Provincial Ministries also produce materials. One listing of print and visual materials is:
The Women's Resource Catalogue, produced by The Secretary of State, Women's Program.

Some of the booklets may raise questions about what services are available for women in your area. For instance, do women know how to contact their local shelter or safe house? Do they know how to find out what childcare is available locally? Directories of women's groups and services provide much of this information. Crisis services are also listed at the front of the telephone book.


WE DEMAND
FREE CHILD-CARE!
AND UNTIL WE HAVE THAT
LET US ORGANISE OUR OWN!

Speak

Addresses

Beyond The Image,
National Film Board of Canada
P.O. Box 6100
Montreal,
Quebec H3C 3H5

Canadian Advisory Council on the Status of Women
Box 1541
Station B
Ottawa
Ontario K1P 5R5

Canadian Filmmakers Distribution Centre
67A Portland Street
Toronto
Ontario M5V 2M9

Connexions Directory of Canadian Organizations for Social Justice
Special issue of the Connexions Digest of Resources and Groups
for Social Change
Winter 1987 Vol. 10 No. 2-3
427 Bloor Street West
Toronto
Ontario M5S 1X7

DEC Films
229 College Street
Toronto
Ontario M5T 1R4

International Development Education Resource Association (IDERA)
IDERA Films
2524 Cypress Street
Vancouver
British Columbia V6J 3N2

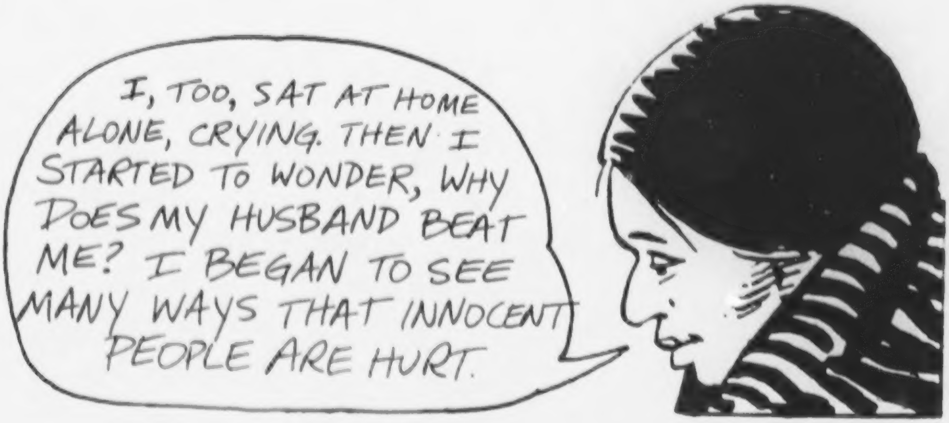
ISIS
Via Santa Maria dell'Anima, 30
00186 Rome
Italy

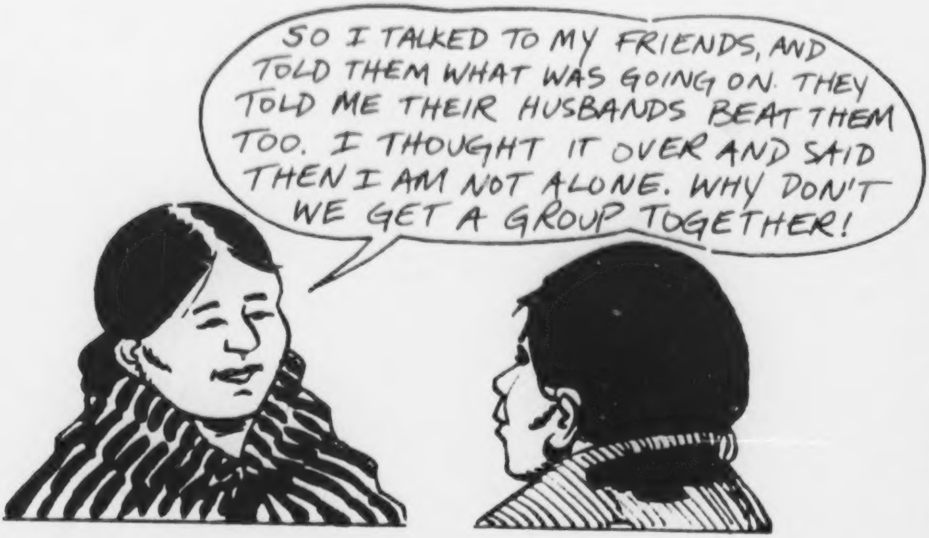
National Action Committee on the Status of Women
344 Bloor Street
#505
Toronto
Ontario M5S 1W9

The Secretary of State
Women's Program
Ottawa
Ontario K1A 0M5

The Women's Press
Everywoman's Almanac,
229 College Street
#204
Toronto
Ontario M5T 1R4

YWCA Audio-Visual Materials
Resource Centre
YWCA of Canada
80 Gerrard Street
Toronto
Ontario M5B 1G6


I, TOO, SAT AT HOME ALONE, CRYING. THEN I STARTED TO WONDER, WHY DOES MY HUSBAND BEAT ME? I BEGAN TO SEE MANY WAYS THAT INNOCENT PEOPLE ARE HURT.


SO I TALKED TO MY FRIENDS, AND TOLD THEM WHAT WAS GOING ON. THEY TOLD ME THEIR HUSBANDS BEAT THEM TOO. I THOUGHT IT OVER AND SAID THEN I AM NOT ALONE. WHY DON'T WE GET A GROUP TOGETHER!

CIDEM / Gregoria Apaza Women's Association

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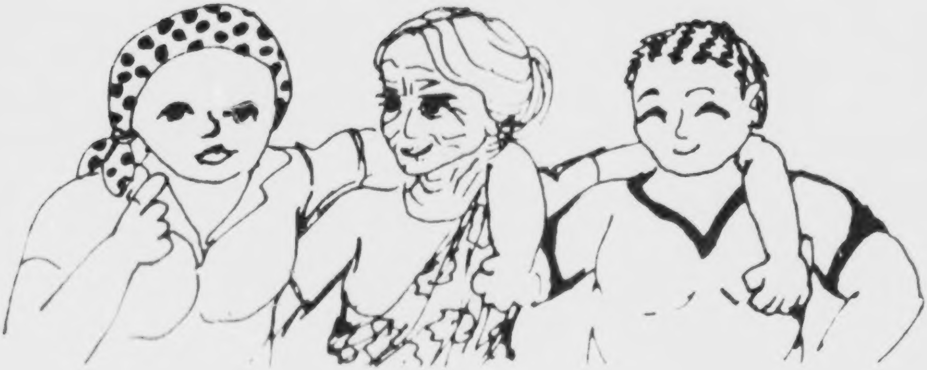

Speak

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THANK YOU

Thank you to the many Third World groups who sent us material to use in the kit. Thanks also to the Writer's Voice group and Sally McBeth at East End Literacy; to learners, tutors and students at Parkdale Project Read and ALFA Centre; to English as a Second Language teachers: Pramila Aggarwal, Gay Bell, Nomi Wall, Brenda Duncombe and Maureen Hynes; and shelter worker, Susan Goodfellow, who all gave us feedback on the kit and helped us to improve it.

We would also like to thank CIDA, Public Participation Program for financial support.

ABOUT US

The Participatory Research Group (PRG) is a collective of activists, educators and researchers working for social change. Since 1976 we have produced a range of materials, including booklets, bibliographies and slide shows. We also produce a bi-annual newsletter, organize workshops and conferences and have a resource centre for public use. We work with literacy, women's and community groups, labour and native people.

The International Council for Adult Education, Women's Program is presently coordinated from the office of the Participatory Research Group, in consultation with representatives from various regions.

The Women's Program works with individuals and groups in different regions of the world who are exploring and developing popular forms of education which reflect and address women's issues. Our aim is to contribute to the development of a feminist popular education that makes connections between broad social struggles, and the personal issues and oppression women face daily.

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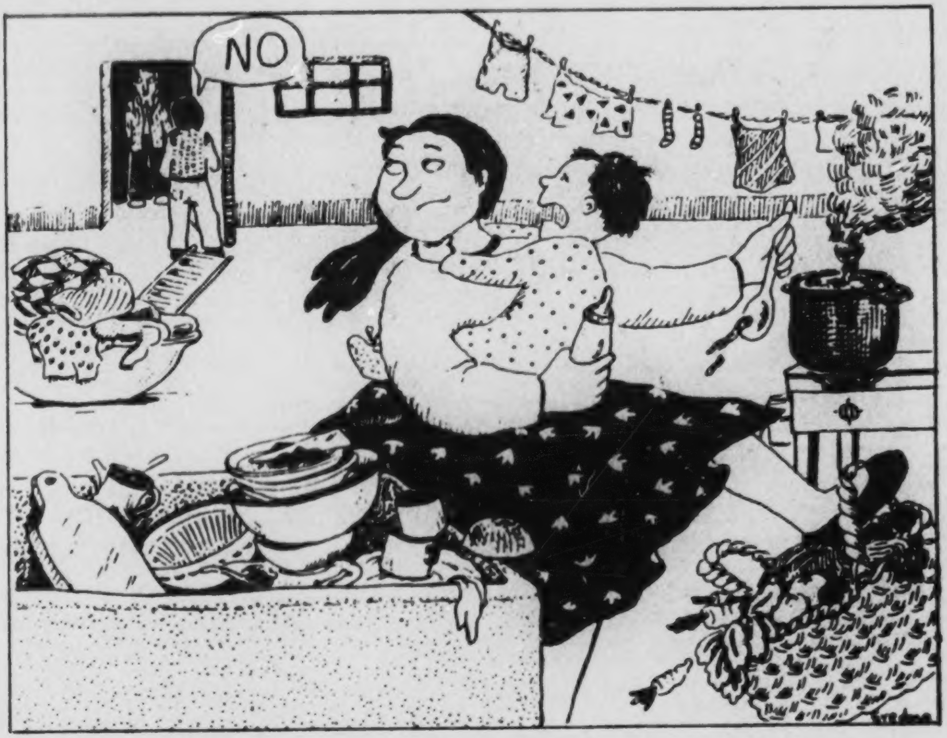
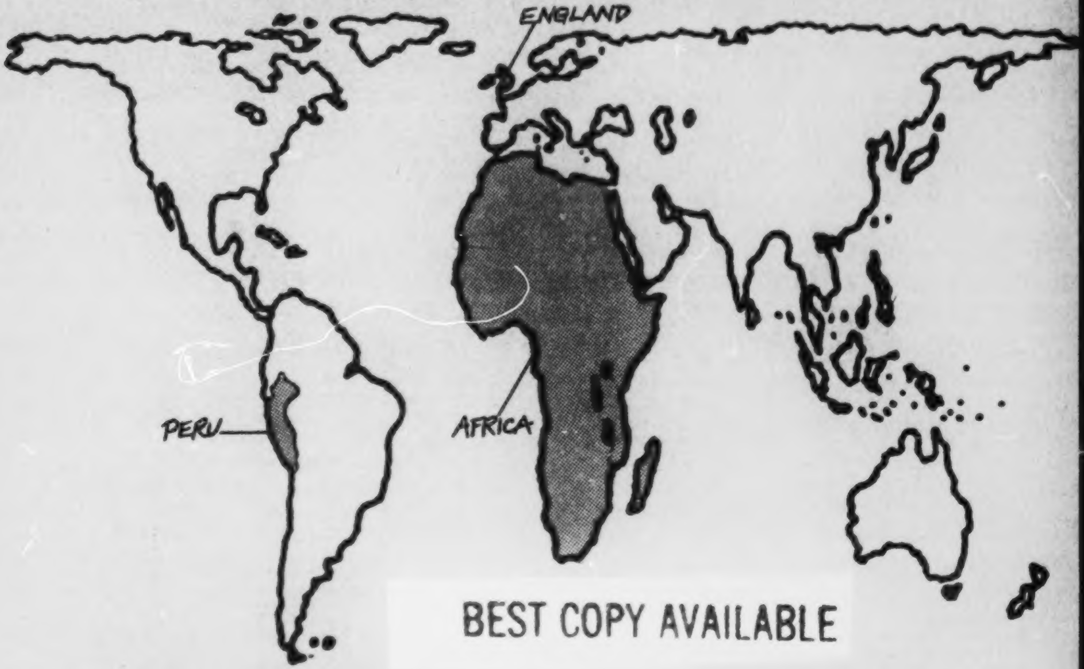


Women's Days



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This booklet is one in a series of eight. Together they make up a women's kit. Each booklet is made up of material about women's lives from the Caribbean, Latin America, Africa and England. The themes of the booklets are:

- Women's Days
- Childcare
- Health
- Housework
- Finding Paid Work
- Working Conditions
- Violence in the Home
- Women Working Together

The kit is intended for use by women in English as a Second Language classes, literacy groups and other women's groups. We hope the kit will help women to get together to think and talk about their lives.

The following women put together the kit: Gwen Davies, Amy Gottlieb, Jenny Horsman, Linzi Manicom. With help from: Rachel Epstein, Maureen Simpkins and Lynda Yanz.

Produced: June 1987 ISBN: 0-920907-08-3

Cover graphic from: All Women Work, Flora Tristan, Peru

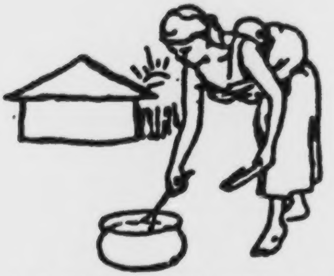
Women's days are often long.

Women clean the house, care for the children and feed their families.

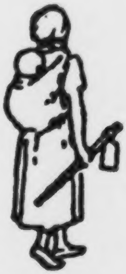
Many women do all these things and also grow food, or work outside the home.

This book shows what some women from Africa, Peru and England do all day.

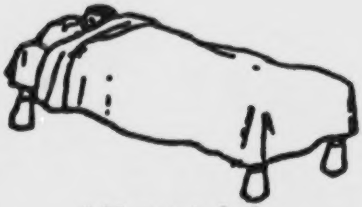
Some women in rural Africa grow food for their families to eat. Sometimes they also grow food to sell so that they have money to buy things. They often walk a long way for firewood, for water and to farms.



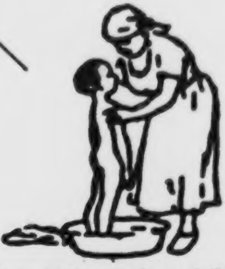
4.45 wakes up and washes, eats some left-over food



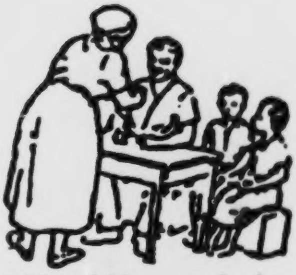
5.00 to 5.30 walks to fields



9.30 goes to bed

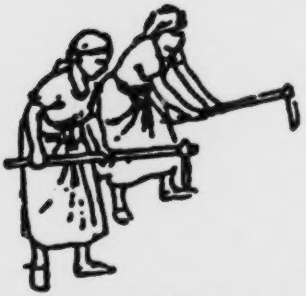


8.30 to 9.30 washes children, the dishes and herself

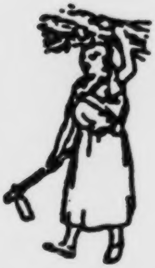


7.30 to 8.30 serves food to family and eats

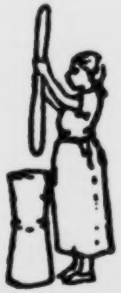
From: Women of Africa today and tomorrow, United Nations Economic Commission for Africa



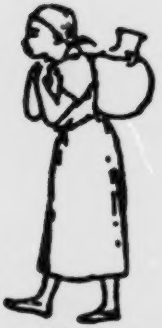
5.30 to 3.00 ploughs, hoes, weeds, plants



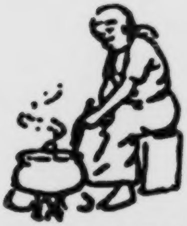
3.00 to 4.00 collects firewood and comes home



4.00 to 5.30 pounds and grinds food



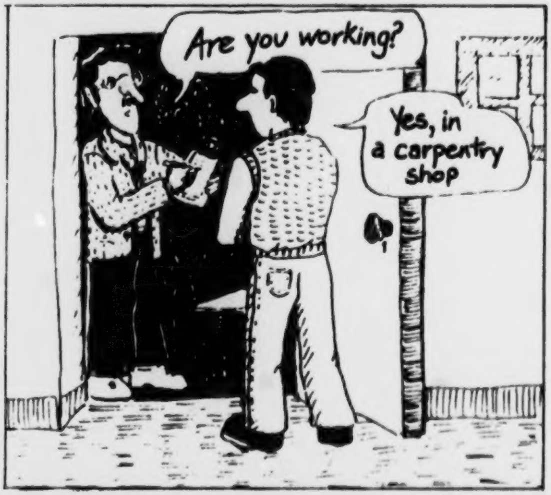
5.30 to 6.30 fetches water 2 kilometres each way

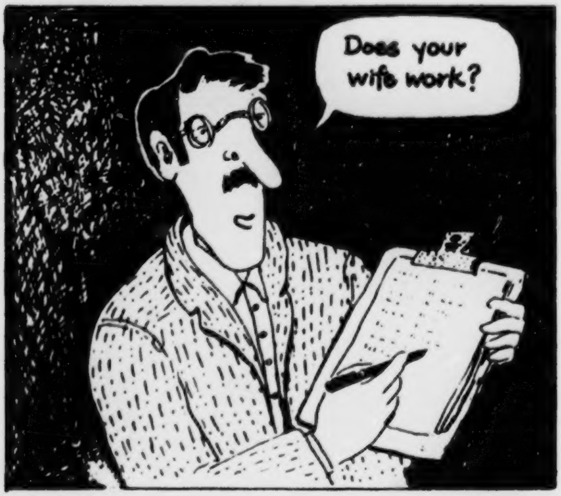


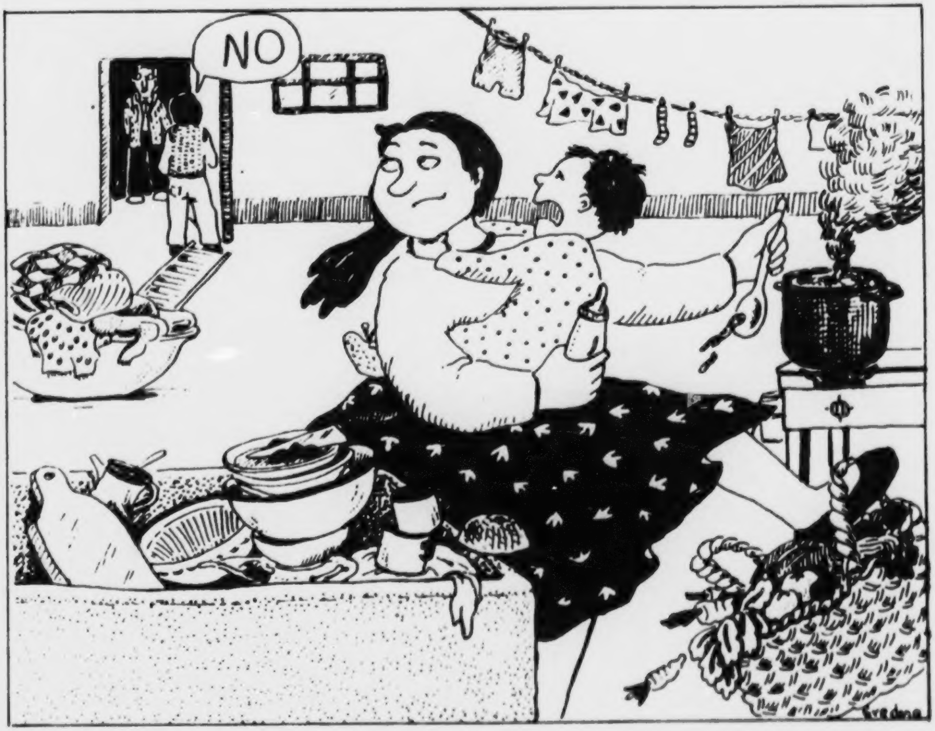
6.30 to 7.30 lights fire and cooks for family

Some women in Peru are homemakers. They work at home.

From: All Women Work, Flora Tristan, Peru


Are you working?
Yes, in a carpentry shop


Does your wife work?


NO
Fredona

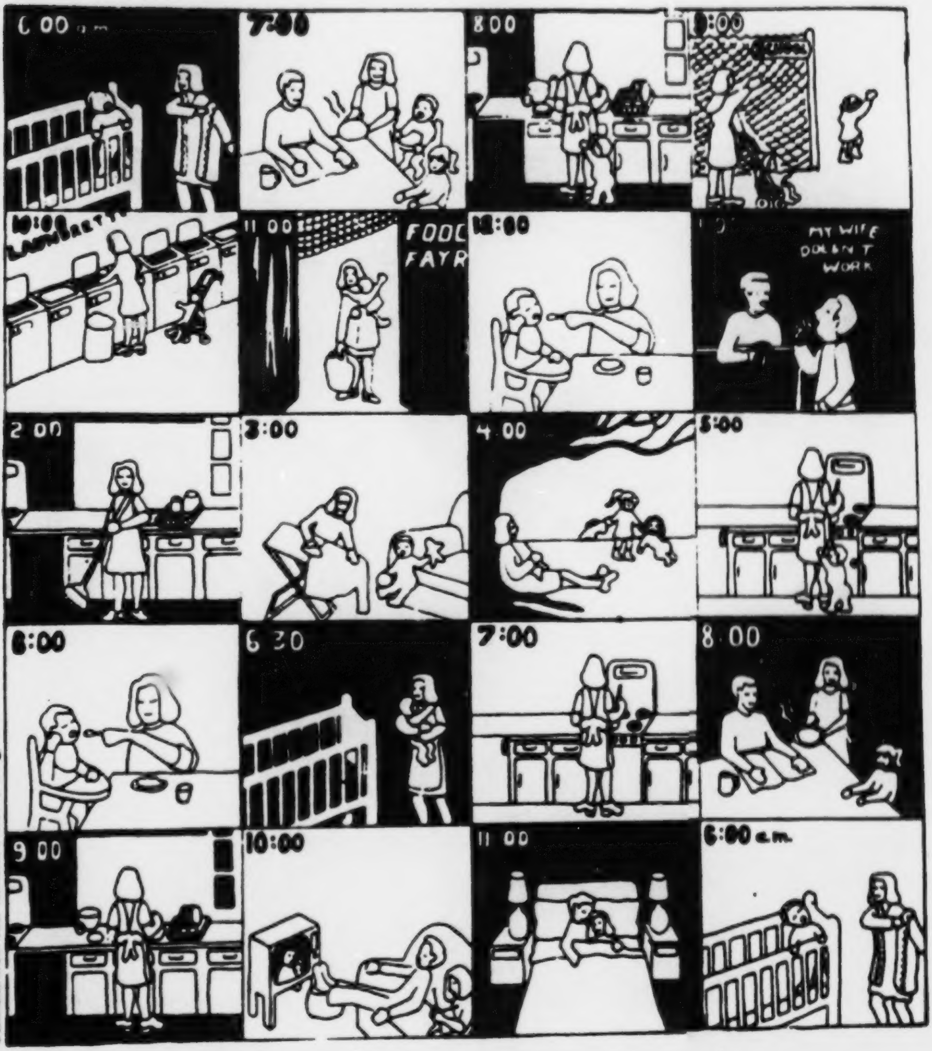
One housewife from England describes her day like this

From: I Want to Write it Down, Peckham Publishing Project, England

My Job

I am a full time housewife.
I work round the clock.
I get no pay for what I do.
I wash, cook, clean, iron and shop.
I have no holidays.
Sometimes I feel discouraged.
E.C.

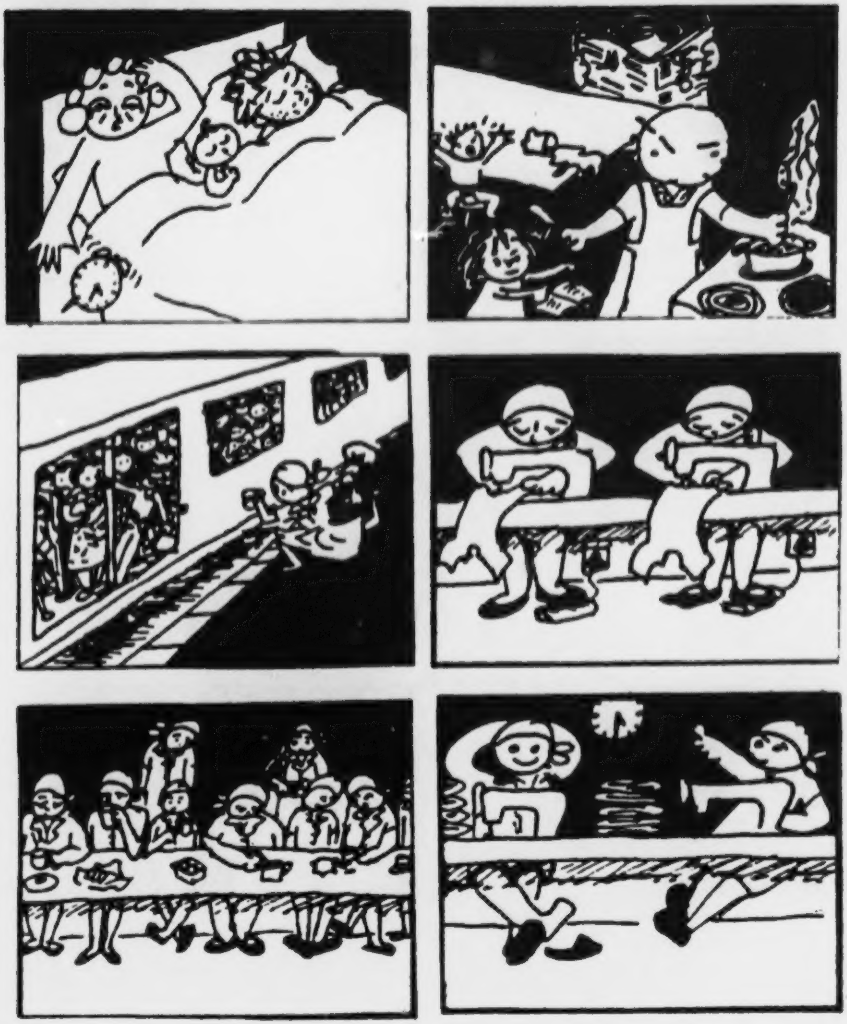
My Wife Doesn't Work

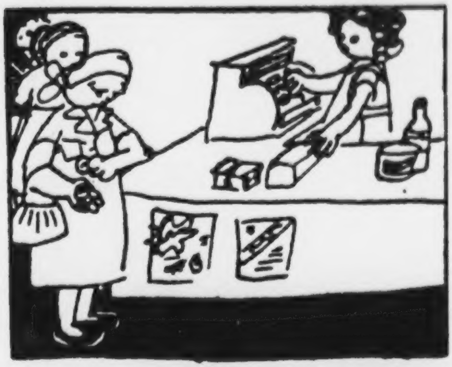

6 00 a.m.
7:00
8 00
9:00
10:00
LAUNDRETTE
11 00
FOOD FAYR
12:00
1:00
MY WIFE DOESN'T WORK
2 00
3:00
4:00
5:00
6:00
6 30
7:00
8 00
9 00
10:00
11 00
6:00 a.m.

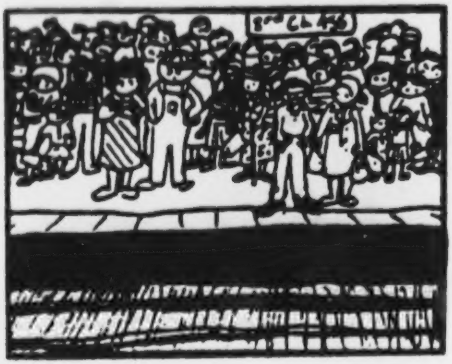
Poster from: SEE RED Women's Workshop 90A
Camberwell Rd. London SE5, England

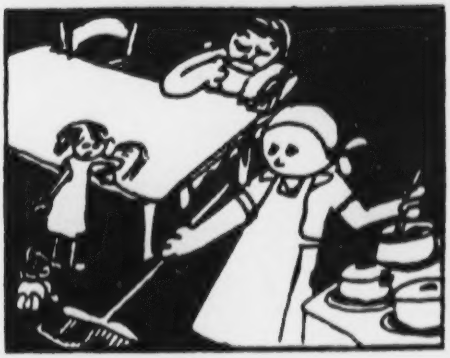
Many women in South Africa go out to work just as women do in many other countries.
They also work in the home.

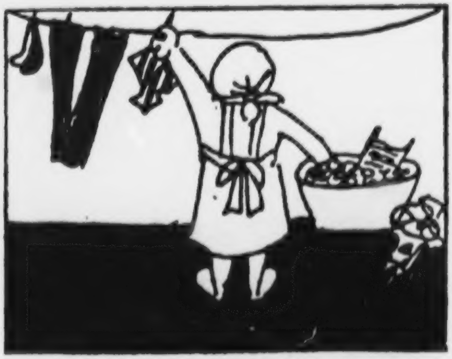
From: SPEAK, South Africa

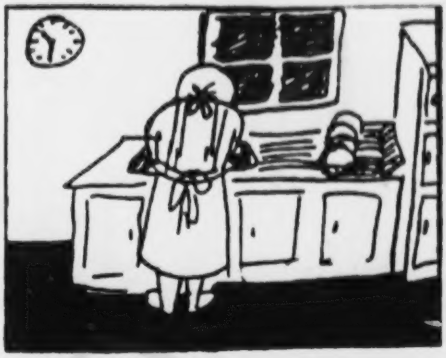


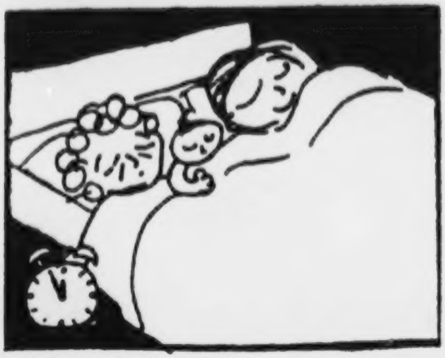



8th CLASS



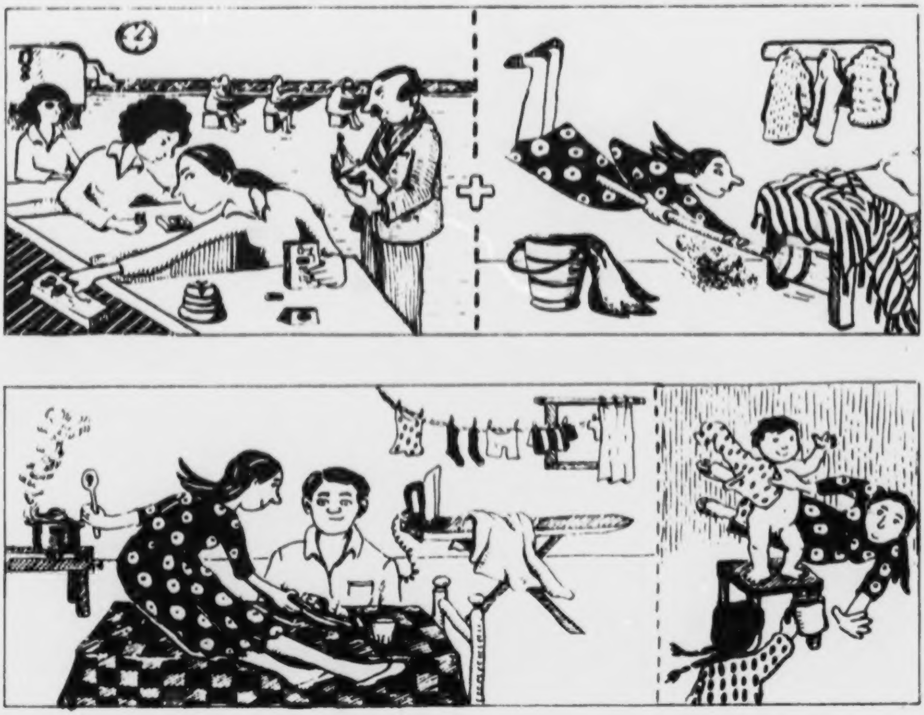


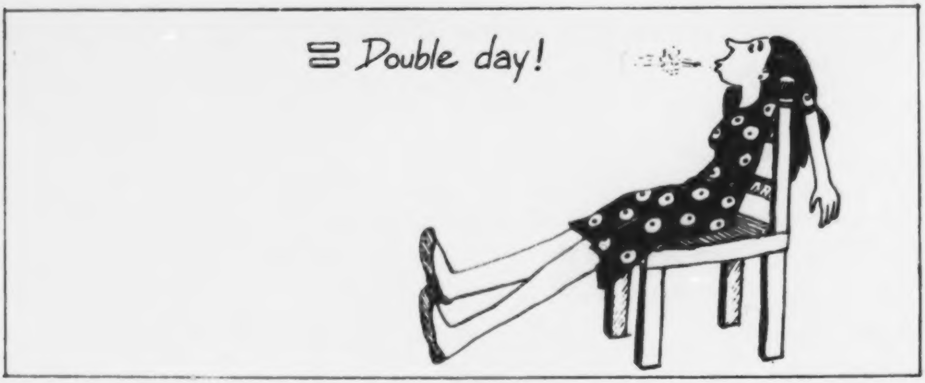




Many women around the world go out to work and work at home. This is called a 'double day'. Women in Peru describe this.

From: All Women Work, Flora Tristan, Peru





In Canada some women are homemakers. Many women also work outside the home. They do a 'double day'. Women often support children alone. Even if women need to find paid work they may not be able to.

From: All Women Work, Flora Tristan, Peru

All women work, but they work in different ways. Some women work in the countryside, some women work in the city. Some women do work that they can do in between their housework. They sell food at the market or do laundry for others.

Some women wash clothes, cook, or care for children. They work, but they are not paid. Some young women do this work for relatives. They are often not paid.

When work is not paid we do not call it a job. So when people do research to see how many men and women are working, the women who work at home for their family are not counted. But we all know that housekeeping and caring for the family is hard work. Housework is a job, even though we do not call it that. If we want to go out we have to find someone to share the work and take care of the house until we come back.

When we work outside the house we know that our work day does not end when we get home.

Work at home is the work all women do. Very few men help. They think it is women's work. It takes long training to do housework well, but many men do not see this.

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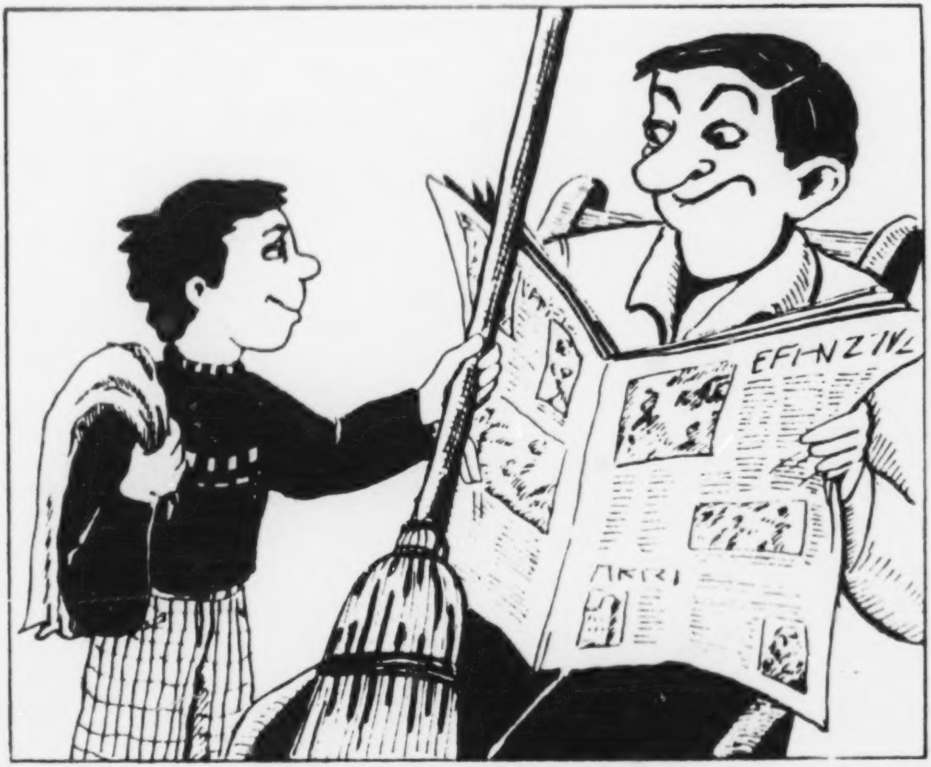

THANK YOU

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ISBN: 0-920907-08-3

Women's Kit Booklet 2

BEST COPY AVAILABLE

Childcare

SOUTH AFRICA
ZIMBABWE

This booklet is one in a series of eight. Together they make up a women's kit. Each booklet is made up of material about women's lives from the Caribbean, Latin America, Africa and England. The themes of the booklets are:

- Women's Days
- Childcare
- Health
- Housework
- Finding Paid Work
- Working Conditions
- Violence in the Home
- Women Working Together

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Produced: June 1987 ISBN: 0-920907-10-5

Cover graphic from: SPEAK, South Africa

Women who go out to work often have to arrange childcare themselves.

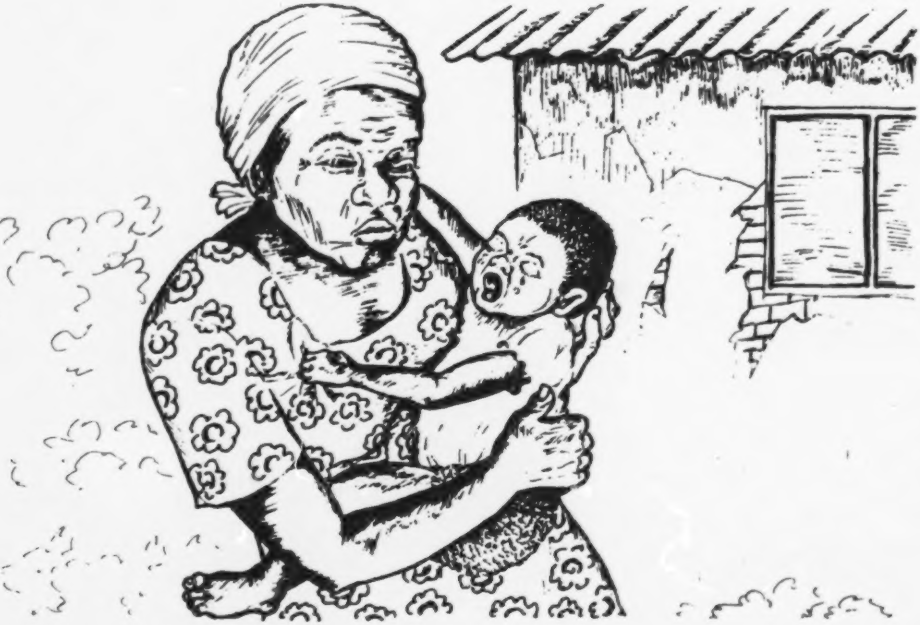
This book shows what some women from Zimbabwe and South Africa think about childcare.

Making sure children are looked after all day long can be a problem for women.

One way to think about a problem is to act it out. From Zimbabwe, here is a story for a group to act out. Women in Zimbabwe use the questions to help them think about solutions to the problem.

You can act the story out or just read it. Perhaps you could think about how the questions apply to your lives.

From: Women's Problems, Zimbabwe Publishing House



Story to Act

Mai Moyo is very active in the village women's group. One day she visits her friend Mai Mubaiwa. She asks Mai Mubaiwa why she is often absent from women's meetings.

Mai Mubaiwa replies that she likes going to meetings but she doesn't know what to do with Chisi. If she takes Chisi with her, Chisi cries and disturbs the meeting. As a mother of a young child she finds it hard to go out, because she is always busy looking after Chisi.

In this story, the "Mai" means mother which is a polite way of talking to a woman.
Chisi is Mai Mubaiwa's baby.

Discuss Together

1. (a) What did you notice in this play?
   (b) Why does Mai Mubaiwa find it hard to go out?
2. Do mothers of young children in your area have a similar problem?
3. How does a mother feel if she is always busy looking after young children?
4. What can we do together to improve childcare in our area?

Good care for children can be hard to arrange and hard to find.

Children who do not have good care may be in danger.

Often women have to solve the problem of childcare alone.

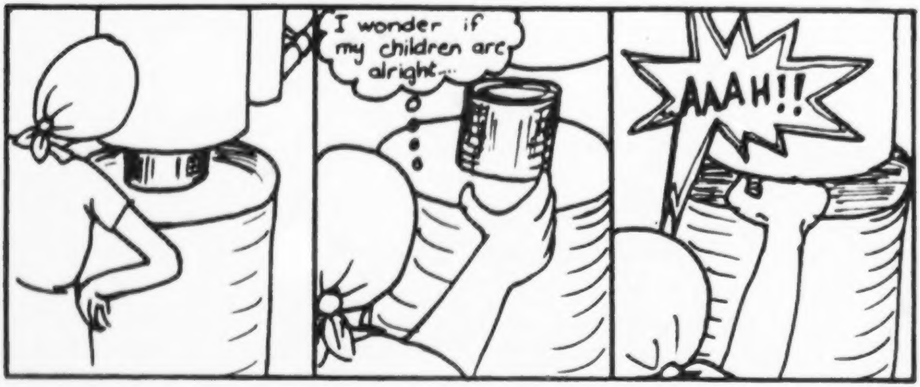
In Canada women are often responsible for finding childcare. Although the number of daycare centres has increased, in some places it is still hard to find good childcare. When women do find daycare it often costs more than they can afford.

From: SPEAK, South Africa

PROPER CARE FOR OUR CHILDREN!

I leave home at 5 a.m. to catch the train to work. I get home at 6 p.m. In between these hours I worry all the time about my children. I worry about them on the roads, I worry about them when they're sick. I work because I want to give my children the best, also because my husband does not earn enough. I earn R50.00* a week.

*R50.00 means 50 rand. This is about $32 in Canadian money.


I wonder if my children are alright...
AAAH!!

WHOSE PROBLEM IS THIS?

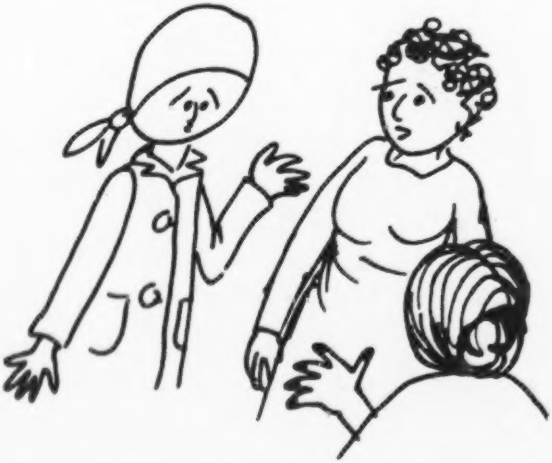
Why should it be the problem of every mother alone?

Should a mother get cut on the machine at work because her mind was far away at home with her children?

The problem of childcare is the problem of both parents — of mother and father. It is the problem of all the workers in a factory, and in a community. It is a problem that all workers should stand together to act on.

WHAT IS THE PROBLEM?

One woman will tell you "I worry about my children all day. I know the aunty* I leave them with doesn't give them the food I leave for them."



Another woman will say "I worry because I don't know what goes on at the aunty's house. My child is too young to talk so she can't tell me. But she doesn't look happy."

And another will say "I leave my children alone locked in the house. I worry sick about them but what else can I do? I need to work to feed them."

Some can leave their children in crèches*. Others must leave them in the care of older children. Then the older ones miss their schooling.

*Aunty — a women doing childcare.
*crèches — daycare centres

WHO SHOULD PAY FOR CHILDCARE?

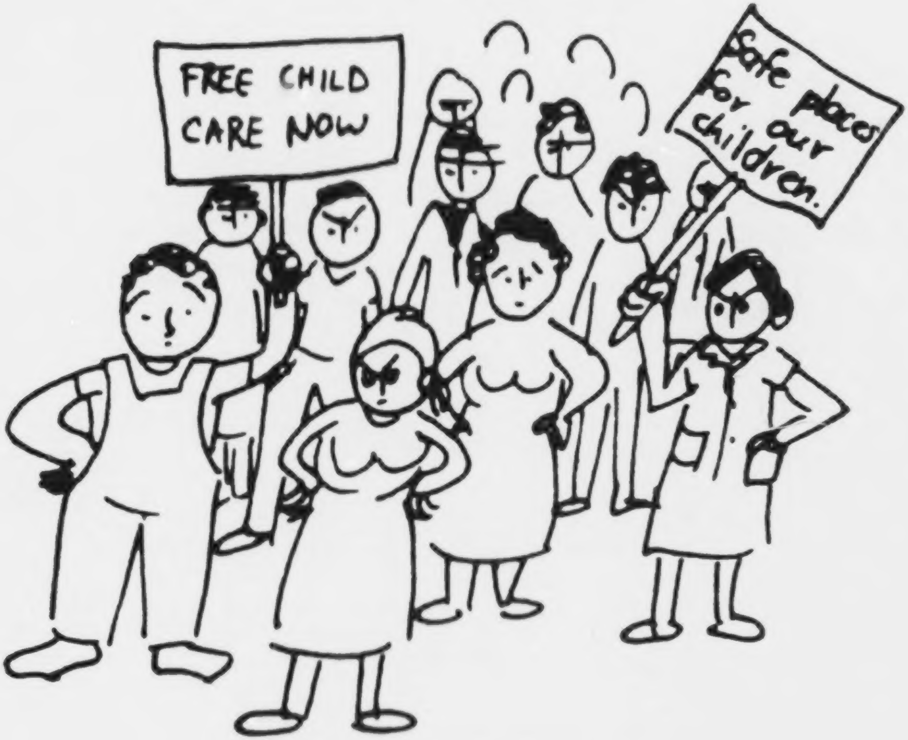
The employers and the government benefit from the work of all workers. They make profits and run the country on the sweat of workers. Workers are paid just enough to keep alive and to continue working. We should all demand the employers and the government do something about the care of children of working parents.

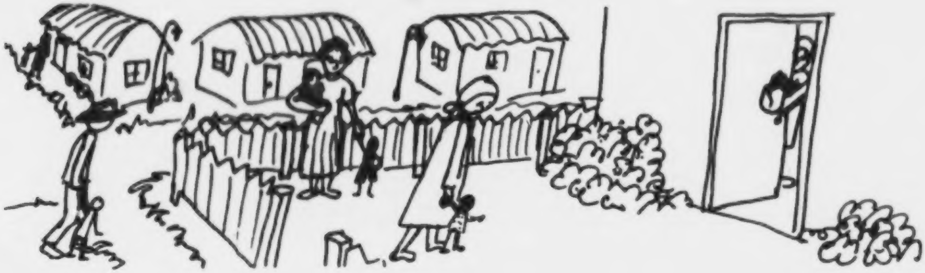
Many women are working to set up childcare. This also helps to educate the community.

From: SPEAK, South Africa

WOMEN ORGANIZING CHILD CARE

Here is some idea of what women are doing about childcare and also some idea of the problems they face.


FREE CHILD CARE NOW
Safe places for our children.



CRÈCHES*

Emmy Mbambo, 69 years old, from Kwa Mashu* talked about how she started a crèche in Kwa Mashu in 1960. "There were children dying every day. The mothers stayed home. When I asked why, they said because they have children. There was no food, but there was nowhere to leave the children. I went from house to house visiting parents. I told them that I wanted to offer a place for children so that mothers could work. I asked the Durban Corporation for a hall and they let me use one that used to house cattle. The welfare gave us some food for the children.

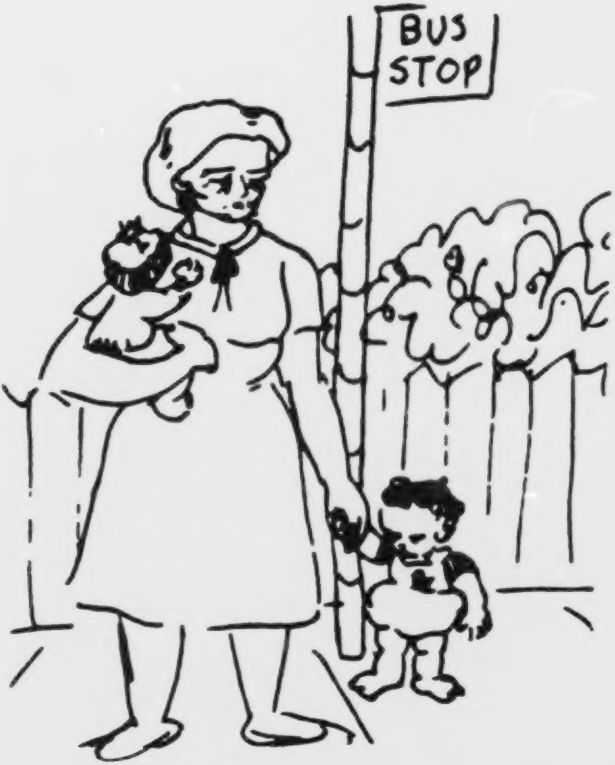
---

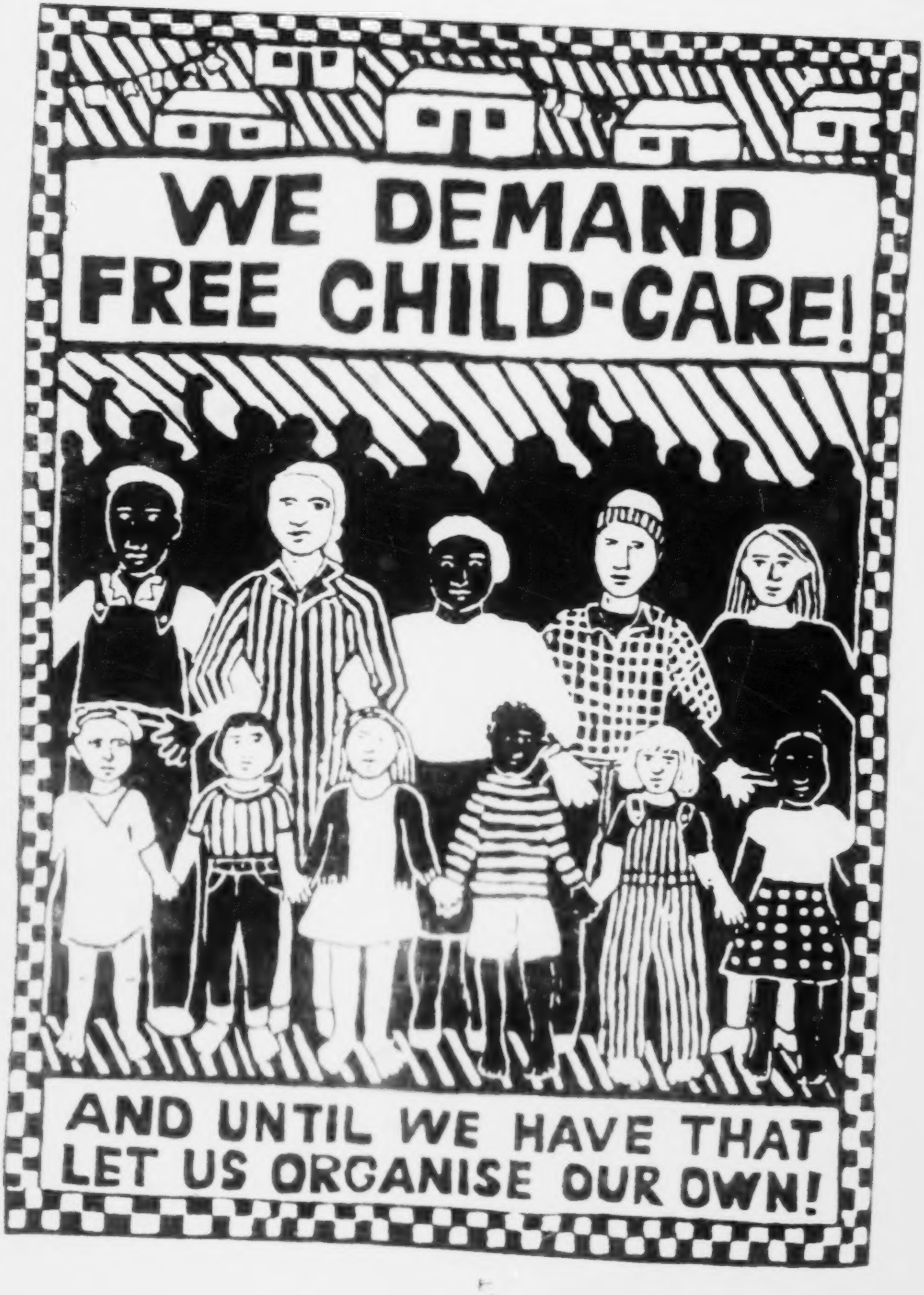
*Crèche — daycare

*Kwa Mashu is a township for black people close to Durban in South Africa.

I was earning very little and so was my husband. I didn't care how much I earned. All I cared about was the children. I used to come home very tired. Sometimes parents would leave their children until 7 pm. and sometimes those who worked night-shift never came at all — I would bring those children home with me.

After some time more and more parents got to know about the crèche. They wanted to send their children. The Durban Corporation then built two creche buildings. Later more creches were built in different sections of Kwa Mashu."




WE DEMAND
FREE CHILD-CARE!
AND UNTIL WE HAVE THAT
LET US ORGANISE OUR OWN!

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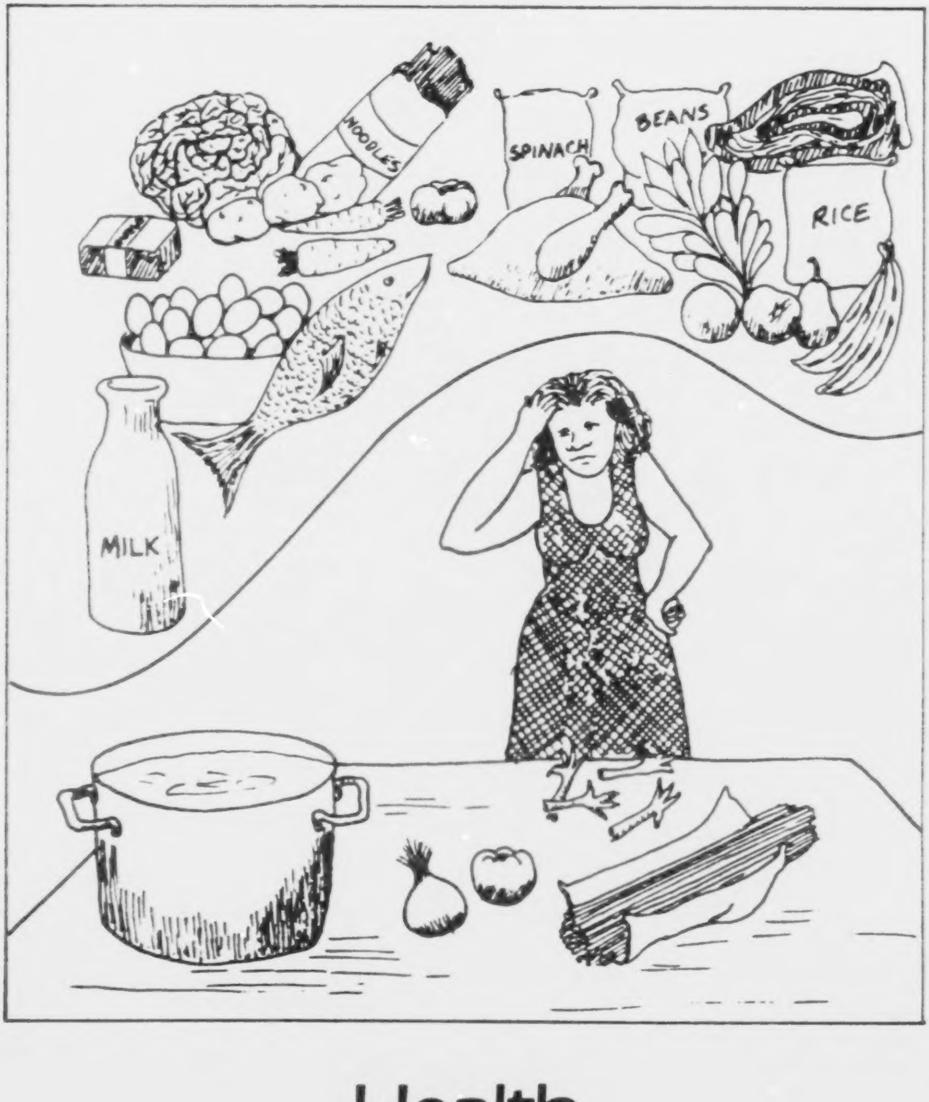
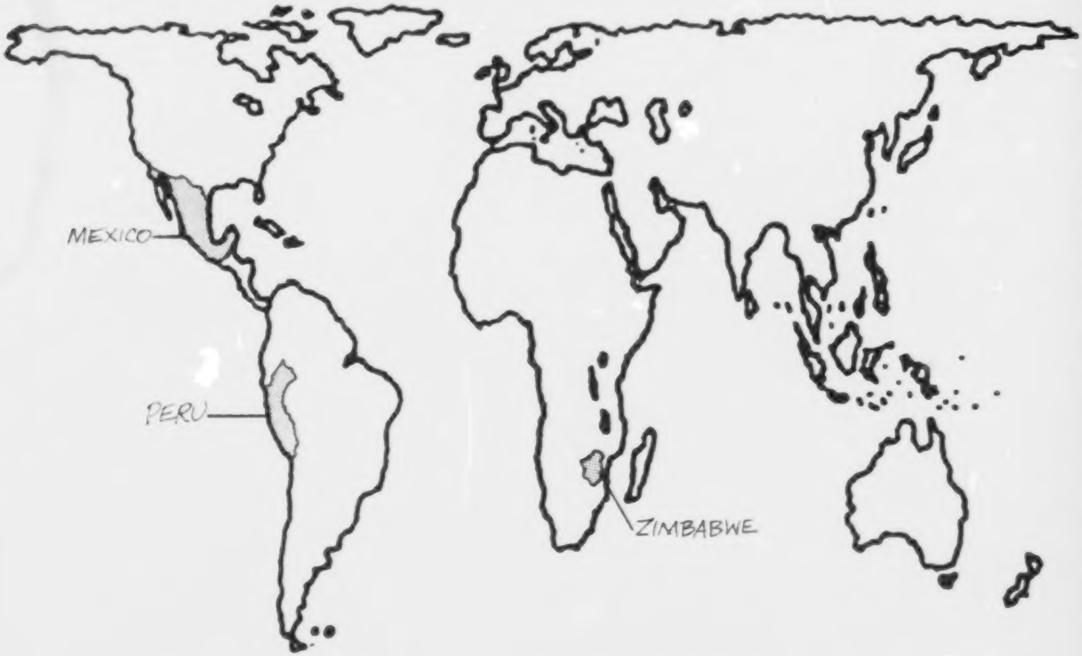

NOODLES
SPINACH
BEANS
RICE
MILK

Health



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Cover graphic from: What is Health? Peru Women's Association

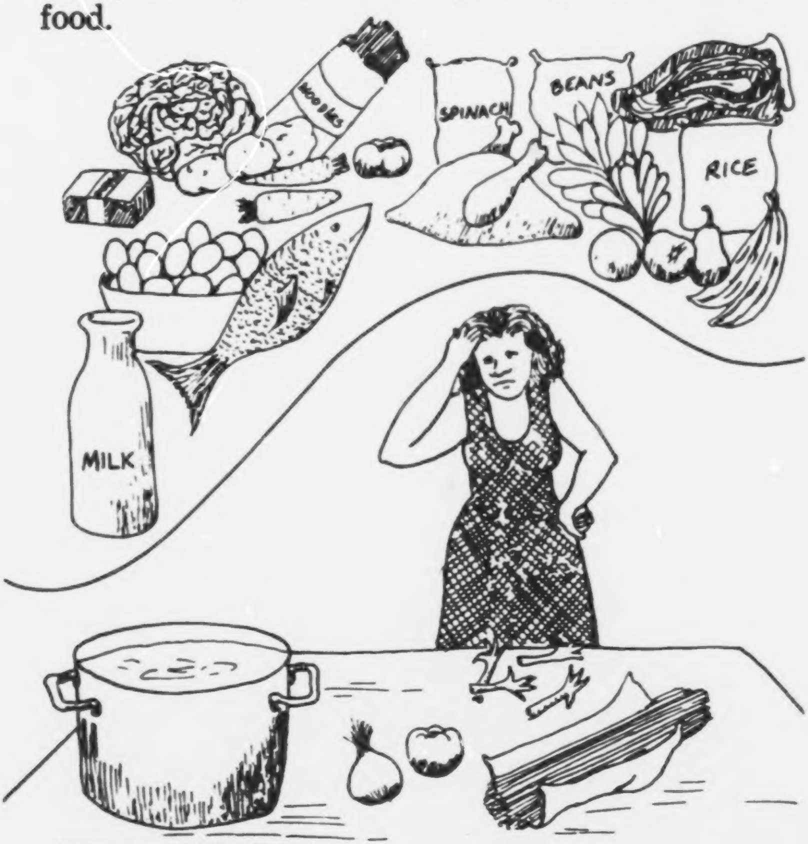
There are families all over the world who do not have the food, housing, clean water and other things they need for health.

This book shows what women from Mexico, Zimbabwe and Peru think about health.

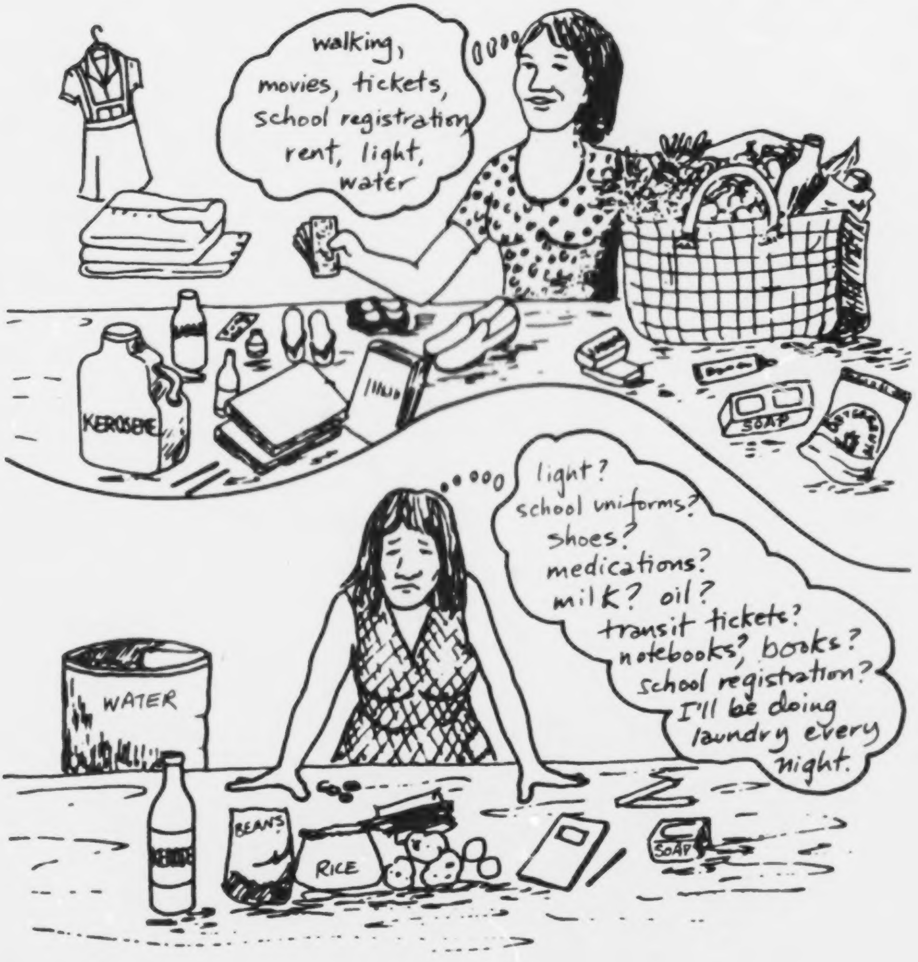
Women from Peru talk about the link between food and health. At the bottom of the page the pictures show a woman who does not have enough money for food and other necessities. The top of the page shows her dream.

From: What is Health? Peru Women's Association

Being healthy means having enough of the right food.



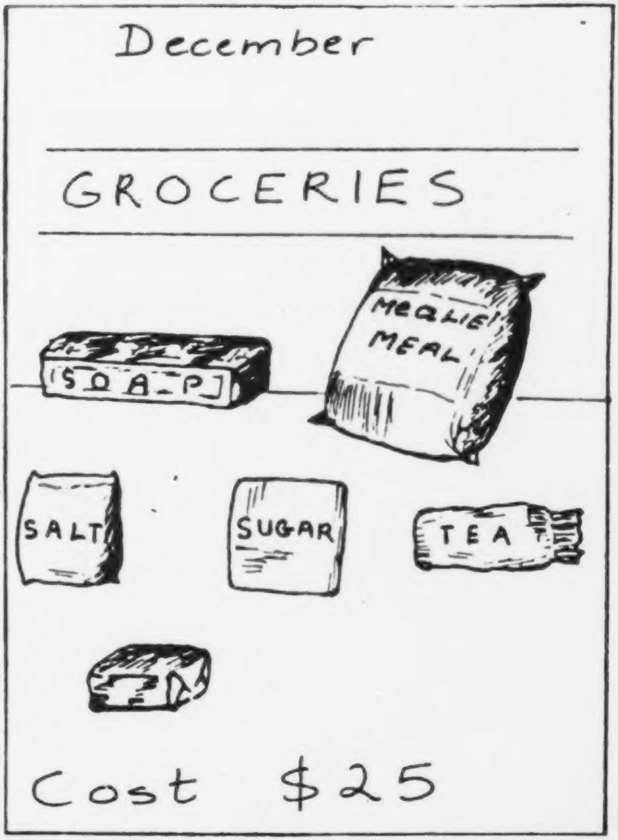
A person must make enough money to buy the basics. Only then can you talk about health.

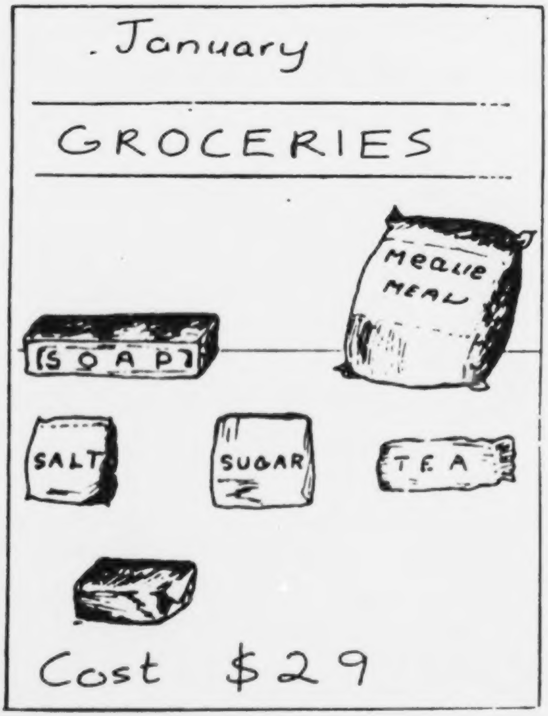

walking,
movies, tickets,
school registration
rent, light,
water
KEROSENE
SOAP
light?
school uniforms?
shoes?
medications?
milk? oil?
transit tickets?
notebooks? books?
school registration?
I'll be doing laundry every night.
WATER
BEANS
RICE
SOAP

The cost of food is a problem for this woman from Zimbabwe. Here is her story.

Women from Zimbabwe act out the story and use the questions to help them discuss the problem.

From: Women's Problems, Zimbabwe Publishing House


December
GROCERIES
MEALIE MEAL
SOAP
SALT
SUGAR
TEA
Cost $25


January
GROCERIES
Mealie Meal
SOAP
SALT
SUGAR
TEA
Cost $29

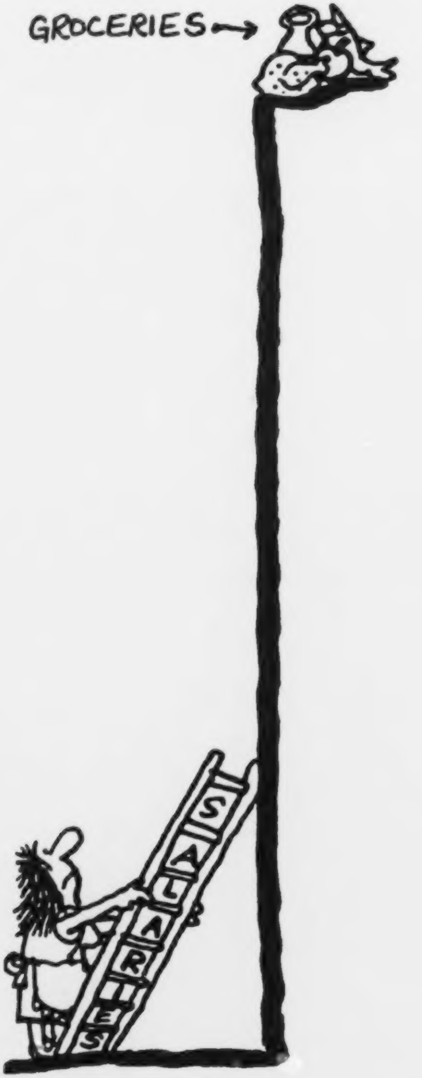
Mai Mubaiwa goes to buy her monthly groceries at the village store. She buys the same things that she buys every month: mealie-meal, margarine, tea, sugar, salt, dried beans and soap. She gives the shop-keeper $25, as that is what her groceries cost last month. The shop-keeper tells her that the groceries will now cost $29, as food prices have risen. She doesn't know what to do because she only has $25, but she needs all the groceries.

Mealie-meal is like corn meal.
"Mai" means mother which is a polite way of talking to a woman.

Discuss together

1. What did you see happening in the play?
2. Why didn't Mai Mubaiwa have enough money for groceries?
3. Have you had a problem of rising food prices in your area?
4. (a) What food is produced locally in your area?
   (b) What food do people have to buy?
5. How can we feed our families cheaply and well?

From: Popular Recipes, Popular Education With Women Project/ Autonomous Metropolitan University, Mexico.


GROCERIES
SALARIES

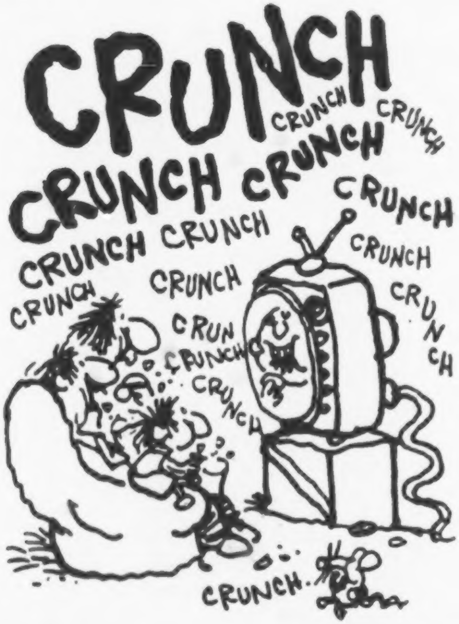
Advertising affects family health. It encourages us to waste money on food that is not good for us.

Here is what a group of Mexican women think about advertising and health.

From: Popular Recipes, Popular Education With Women Project/ Autonomous Metropolitan University, Mexico.

What have we been told about eating well?

We hear a lot of ideas from the television, radio and newspapers. They push us to buy what they advertise. They say the health and well-being of our children depends on it. They say children who eat brand-name baby foods are healthy and happy.


CRUNCH
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In fact, baby foods made at home are better.

The ads push prepared foods, pop, canned goods. These foods tempt us. They do not take much work to prepare.

The truth is they cost a lot. They are not good for us. We are hungry again soon after we eat.

The ads are directed at women and children.

The ads push us into a way of life that most Mexican working families cannot afford.

Our lives are not at all like the lives of people in the ads. The ads make us think that we do not love our children enough if we do not buy the things they advertise.

Water

The World Health Organization* says that 80% of sickness in the world comes from two problems.

One problem is a lack of good water. In some places, women walk many miles to get one bucket of water. Sometimes there is no clean water at all.

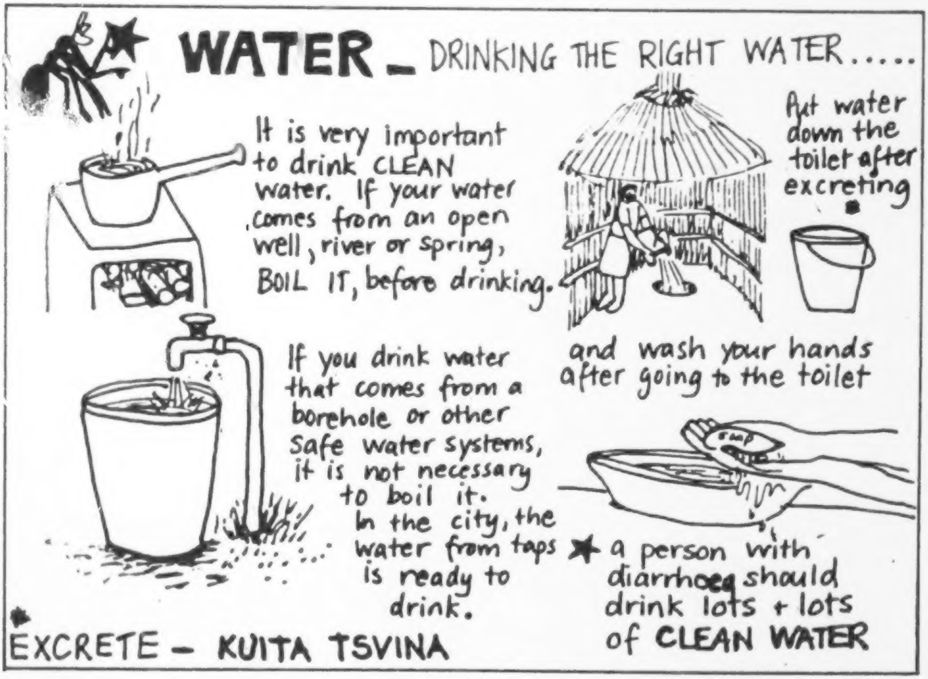
The other problem is poor sanitation. That means that people have no good way to get rid of waste.

*Part of the United Nations

In Canada we also worry about how clean the water is. We flush toilets into oceans and lakes. Factories dump chemical wastes into the water. Even if we boil water it may not be safe. Some people buy water or filters for their tap water.

From: Ants, Zimbabwe Publishing House, Africa

Ants is a magazine that children write.

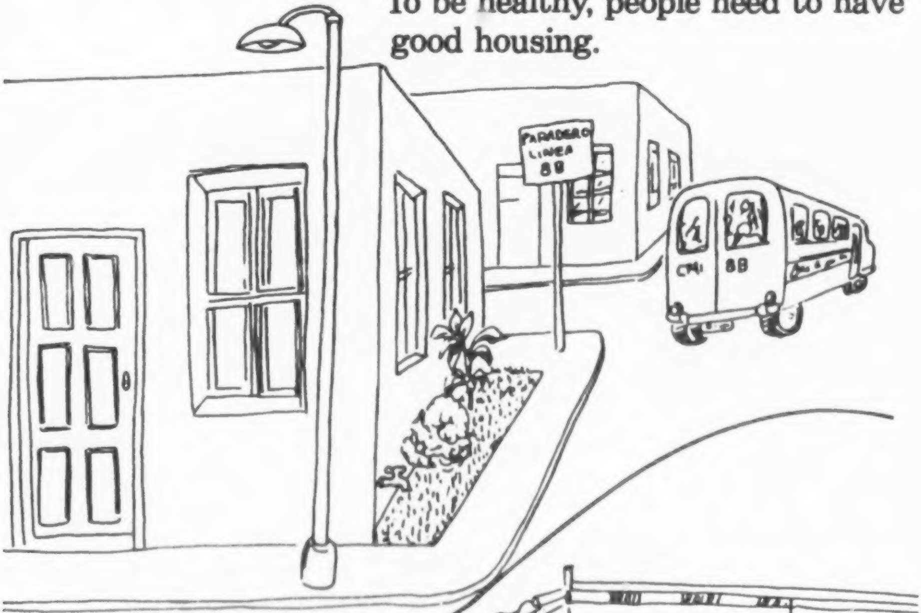

WATER – DRINKING THE RIGHT WATER.....
It is very important to drink CLEAN water. If your water comes from an open well, river or spring, BOIL IT, before drinking.
Put water down the toilet after excreting *
If you drink water that comes from a borehole or other safe water systems, it is not necessary to boil it.
In the city, the water from taps is ready to drink.
and wash your hands after going to the toilet
soap
* a person with diarrhoea should drink lots + lots of CLEAN WATER
* EXCRETE – KUITA TSVINA

To be healthy we need good food and good water. In these next pages women from Peru show us more things that we need for good health.

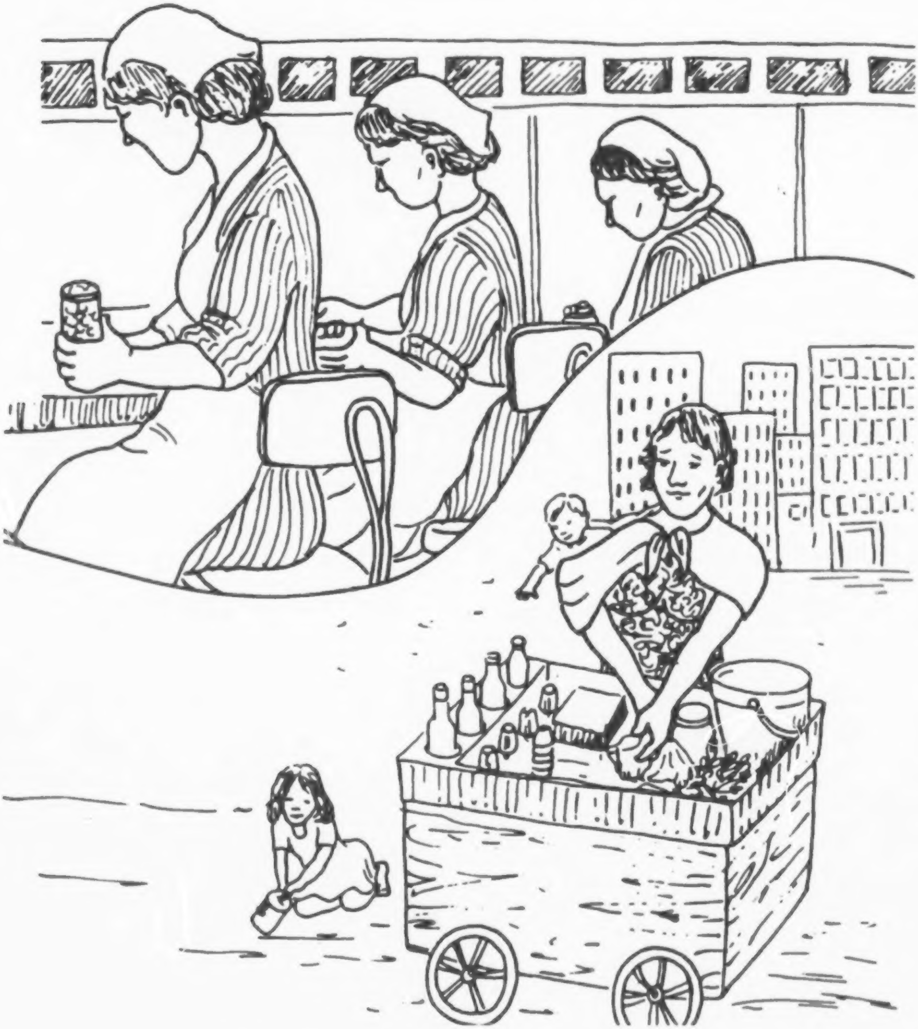
In Canada too, many people do not have good housing or good working conditions. Many people are unemployed and do not have enough money to buy necessities.

From: What is Health? Peru Women's Association

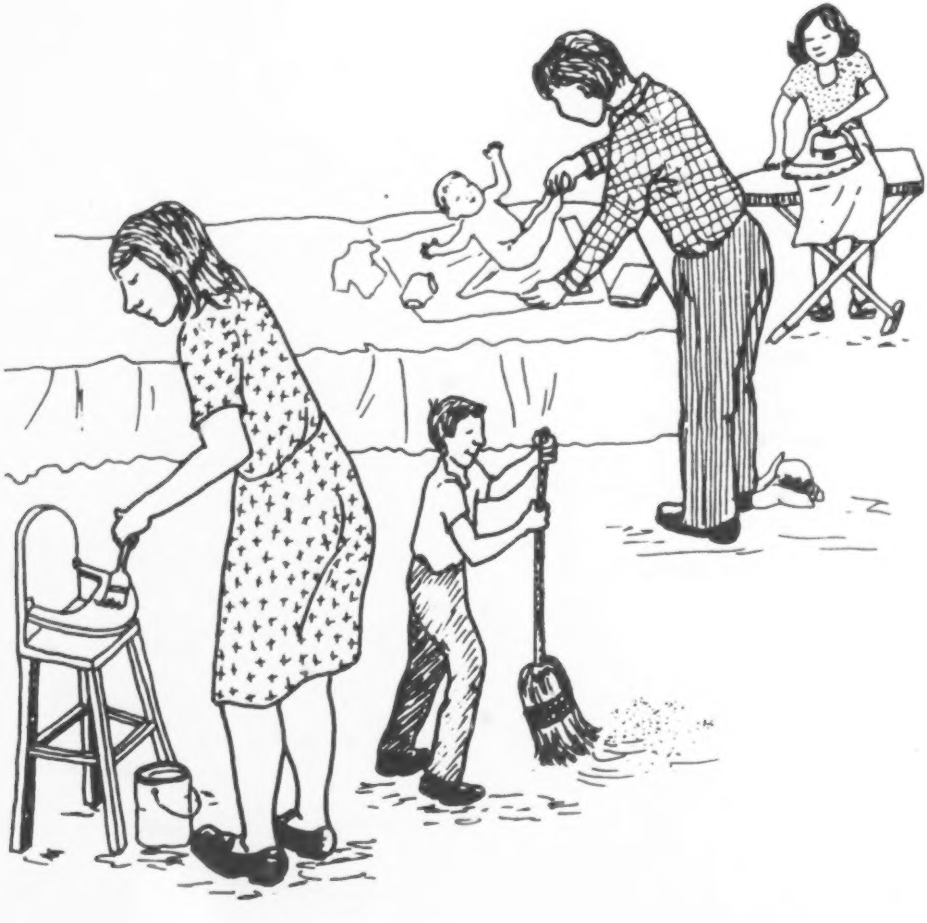
To be healthy, people need to have good housing.


PARADERO
LINEA
88
CMI 88

Work is healthy only when it is well paid and there are good working conditions.

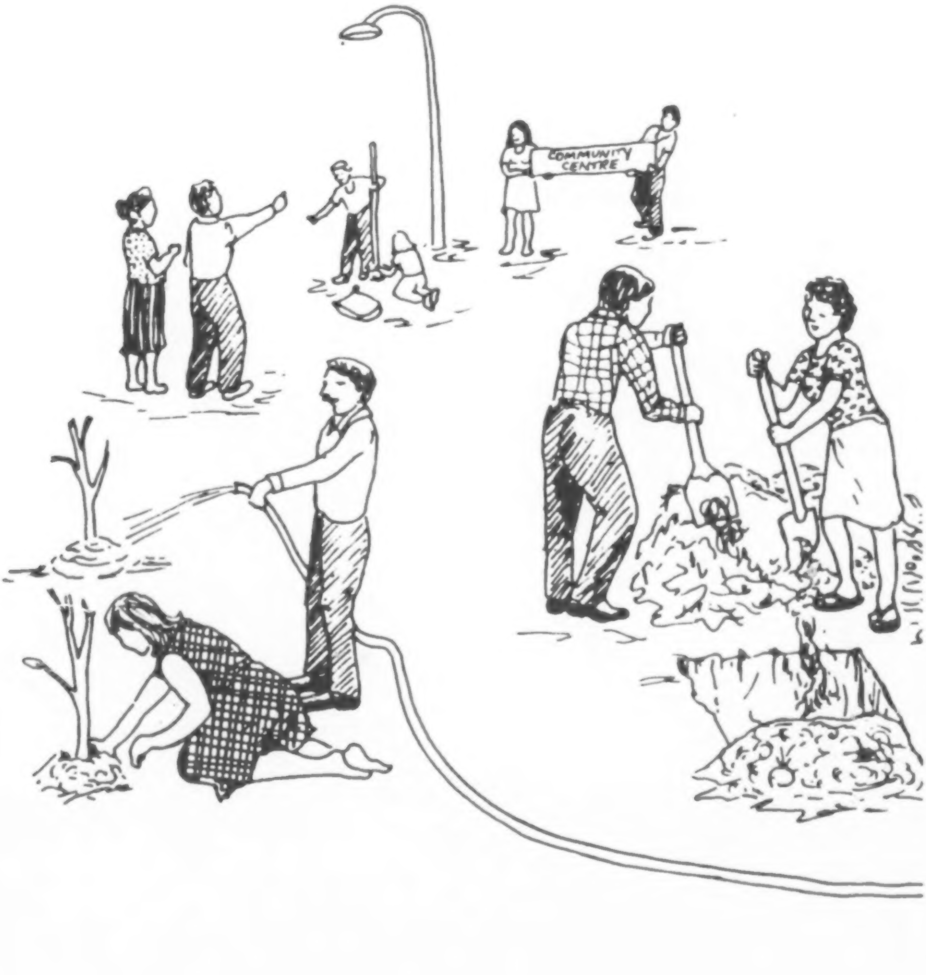


People have the right* and the duty* to be part of the activities in the home: that is health.

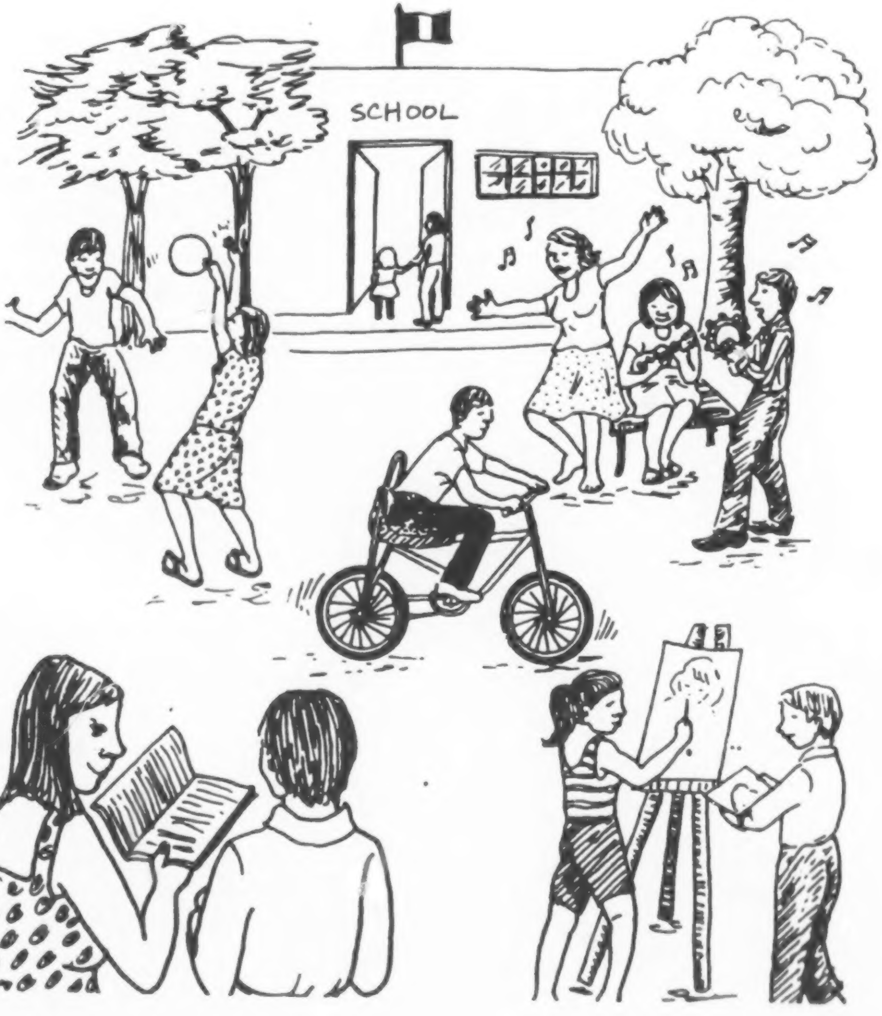


*right means something we should be able to choose to do
*duty means something we must do

People have the right and the duty to be part of the activities in the community: this is health.


COMMUNITY CENTRE

Being healthy is being able to develop one's potential*.



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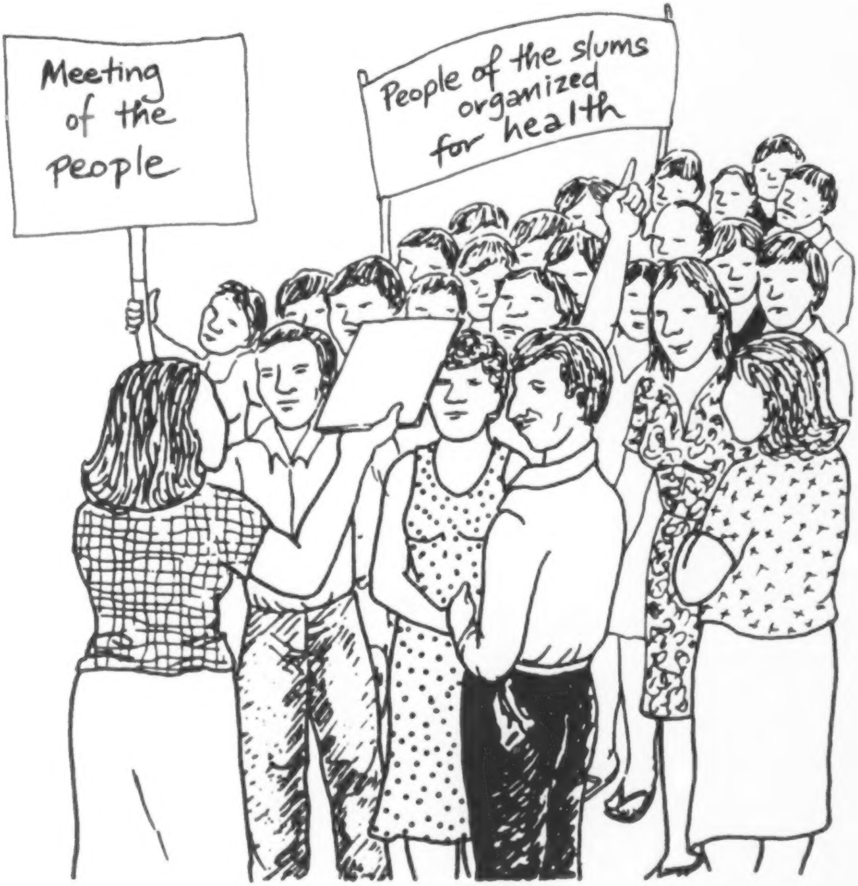
*potential means all that you can be

People are free to organize to change things: that is health.


Meeting of the people
People of the slums organized for health

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ISBN: 0-920907-12-1

Housework

MEXICO
BOLIVIA
ZIMBABWE

This booklet is one in a series of eight. Together they make up a women's kit. Each booklet is made up of material about women's lives from the Caribbean, Latin America, Africa and England. The themes of the booklets are:

Women's Days	Finding Paid Work
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Health	Violence in the Home
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The kit is intended for use by women in English as a Second Language classes, literacy groups and other women's groups. We hope the kit will help women to get together to think and talk about their lives.

The following women put together the kit: Gwen Davies, Amy Gottlieb, Jenny Horsman, Linzi Manicom. With help from: Rachel Epstein, Maureen Simpkins and Lynda Yanz.

Produced: June 1987 ISBN: 0-920907-14-8

Cover graphic from: Women, Work and Health, Autonomous Metropolitan University/SEDEPAC, Mexico.

Housework means hard work with no pay. Most societies depend on women to do this work.

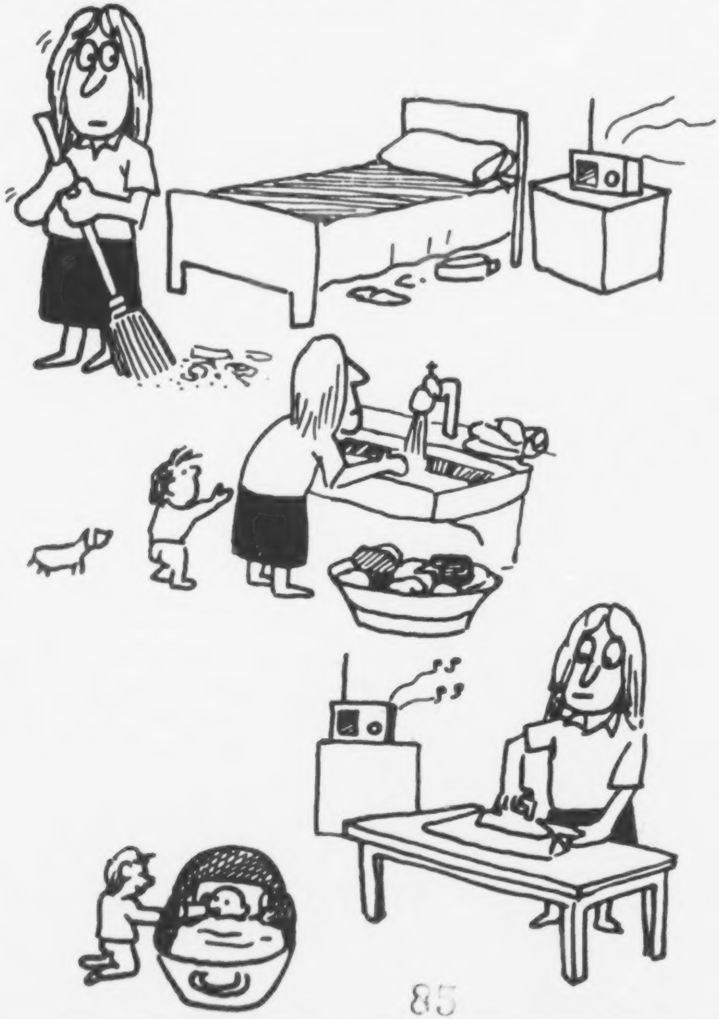
This book shows what some women from Bolivia, Zimbabwe and Mexico think about housework.

In Canada many women do all the housework. Some men are beginning to share the work. But when they do, they often only help. Men still see housework as a woman's job and women have to make sure it gets done.

Here are some of the questions that women from Bolivia ask about housework.

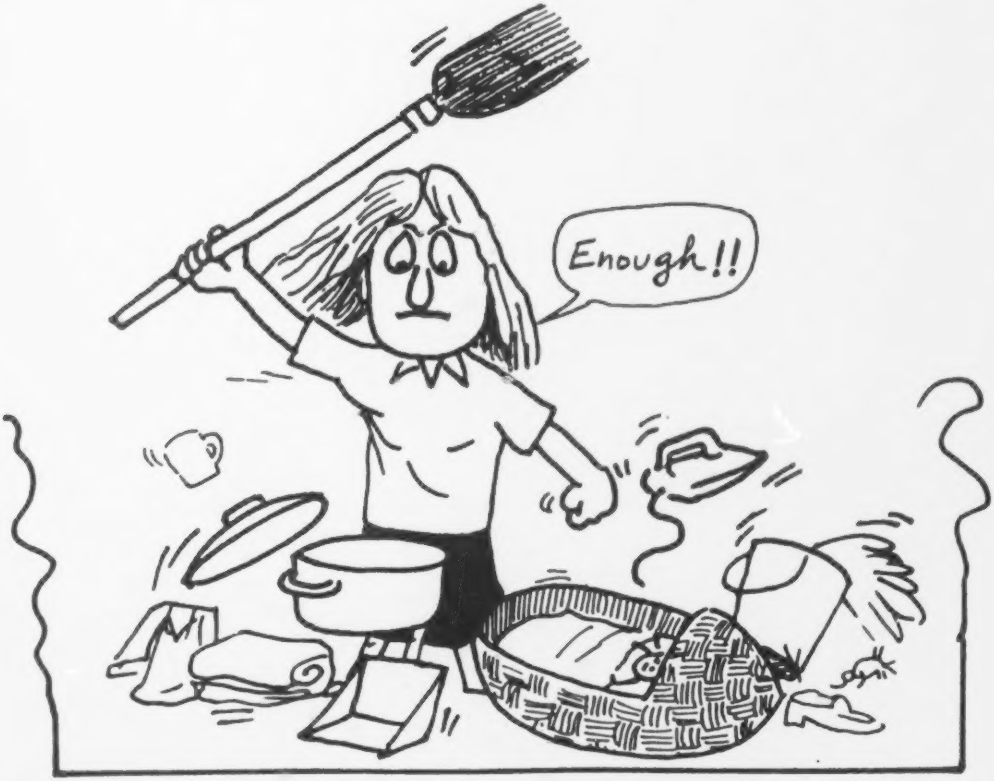
From: Women Have a Way, Gregoria Apaza Women's Centre, Bolivia

Housework is all the work we do at home. The life and health of the family depends on us. If we stop doing this work it will be a big problem for everyone.

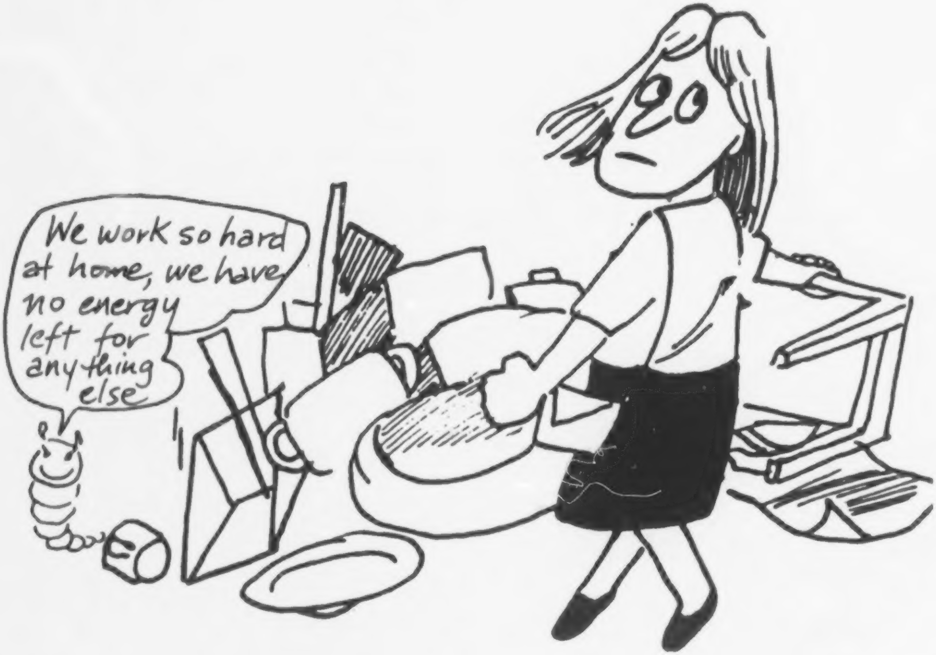


Many people see housework as women's work. If we get help, it is a big favour. We get tired of doing the same work every day.

If we do our work well, we get kind words. If we do it badly, we are "bad women". In any case we must work harder.



Housework is as hard as any job. We must do it every day, but we do it for free. What would happen if housewives went on strike? Would men do our jobs? Would the bosses pay them to do housework? We work for our families and society. Why do many people see housework as work of less value?

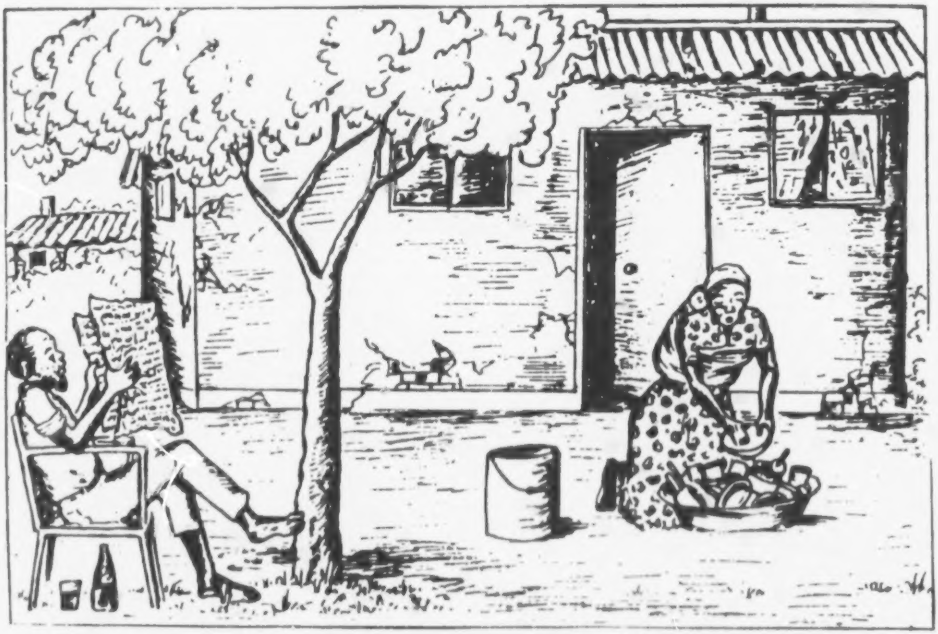

We work so hard at home, we have no energy left for anything else

Housework is not one job but several jobs that take a long time to do. In many places women have to do all of these jobs.

Women from Zimbabwe look at the work of a housewife in the next two stories.

The women act out the story and use the questions to help them talk about the problem and how to make changes.

From: Women's Problems, Zimbabwe Publishing House



Story to Act

Mai Mubaiwa lives in a village. Every day she works very hard. She wakes up early to make a fire and prepare breakfast for her family. After breakfast VaMubaiwa, who is a road-builder, goes to work, and Chipo (15), Tendai (13) and Rudo (9) go to school. The youngest child, Chisi (18 months) stays at home. Mai Mubaiwa cleans the house, puts Chisi on her back, and goes to the fields. She works in the fields until 3 o'clock, then she goes to the road to sell vegetables. In the late afternoon she collects water and goes home.

VaMubaiwa comes home from work. He sits down, asks for a beer, and tells the children to be quiet. He reads the newspaper and Tendai does his homework while Rudo, Chipo and Mai Mubaiwa prepare the supper. After supper VaMubaiwa goes to bed. But Mai Mubaiwa goes to bed late because she still has to wash the younger children and wash the dishes.

"Mai" and "Va" in the story mean mother and father and are a polite way of talking to a woman or a man.
Chipo and Rudo are the names of Mai Mubaiwa's daughters. Tendai is the name of her son.

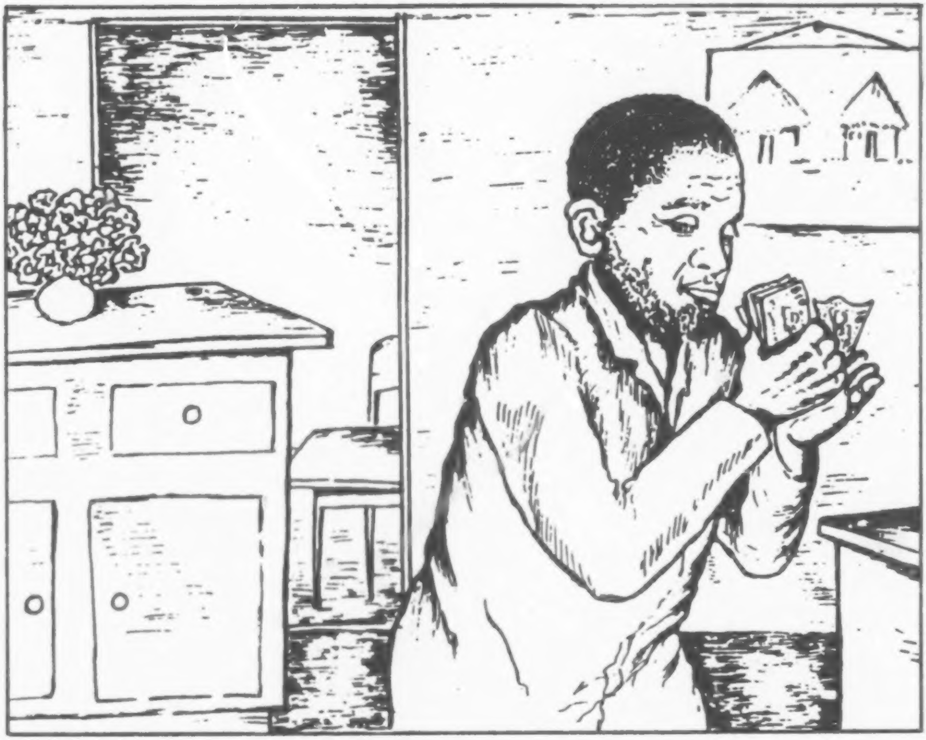
Discuss Together

1. What do you notice about Mai Mubaiwa?
2. What did you notice about her husband?
3. Which children helped the mother?
4. Why do most women in Zimbabwe do all the housework without the help of men?
5. In your house, who does all the housework?
6. (a) How much time do you spend on housework each day?
   (b) How much time do you spend on housework each week?
7. How can we spend less time on housework so that we can have more time for other things?

Here is a problem which many housewives face. Because women are not paid for the work they do in the home they must depend on a man's wage.

Perhaps like women in Zimbabwe you could act out this story and use the questions to start your own discussion.

From: Women's Problems, Zimbabwe Publishing House.



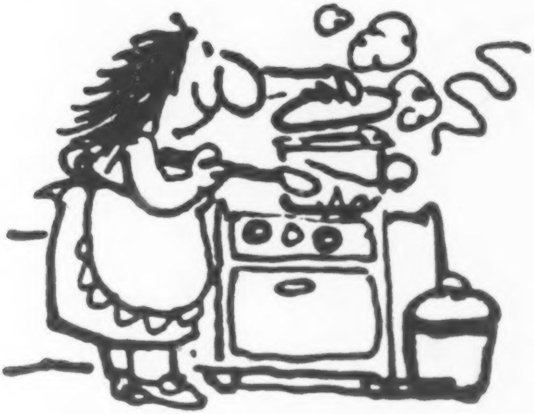
Story to Act

Mai Mubaiwa is pleased because she knows her husband is getting paid. When he comes home from work, she gives him a beer. Then she asks him if she can have money for housekeeping and for things the children need at school. He goes into a separate room, and counts out his money. He has $105. He takes $45 for his wife, and hides the rest away. Then he goes and gives the wife $45. She is disappointed and tells him that it won't be enough. He tells her that if she wants more money she must earn it herself.

Discuss Together

1. What probem did you see in this play?
2. Do women in your area have a similar problem?
3. (a) Do men in our area know how much their wives earn?
   (b) Do women in your area know how much their husbands earn?
4. Who decides how the income is spent in your home?
5. What can we do to encourage husbands to share their money fairly with their wives?

From: Popular Recipes, Popular Education With Women Project/ Autonomous Metropolitan University



What do women do?

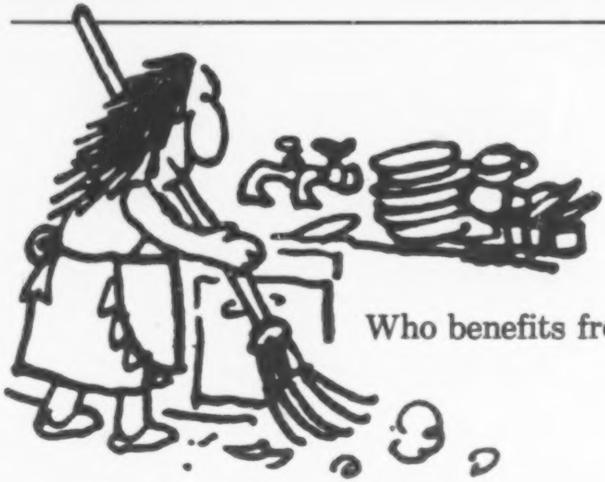
As housewives we work to care for the needs of the family.

What are these needs?

Feeding, clothing, love, rest, health, time off, education, and many other things.

To meet these needs, we must do many jobs every day.

We must clean the house, shop for groceries, cook, do washing, take care of the family's health, help our children with their school homework and shop for cloth and household items. We must be a friend and support for our husband and children ...and an endless list of other duties.



Who benefits from our work?

Our husbands do, so that they can have enough energy to go to work. The business owners do, because they profit from our husbands' work. Our children, the future workers, do, because we help their development. Mexicans do, because they are consumers of the goods produced by our husbands. Society benefits, because without our work, the country itself could not exist any more.

The End

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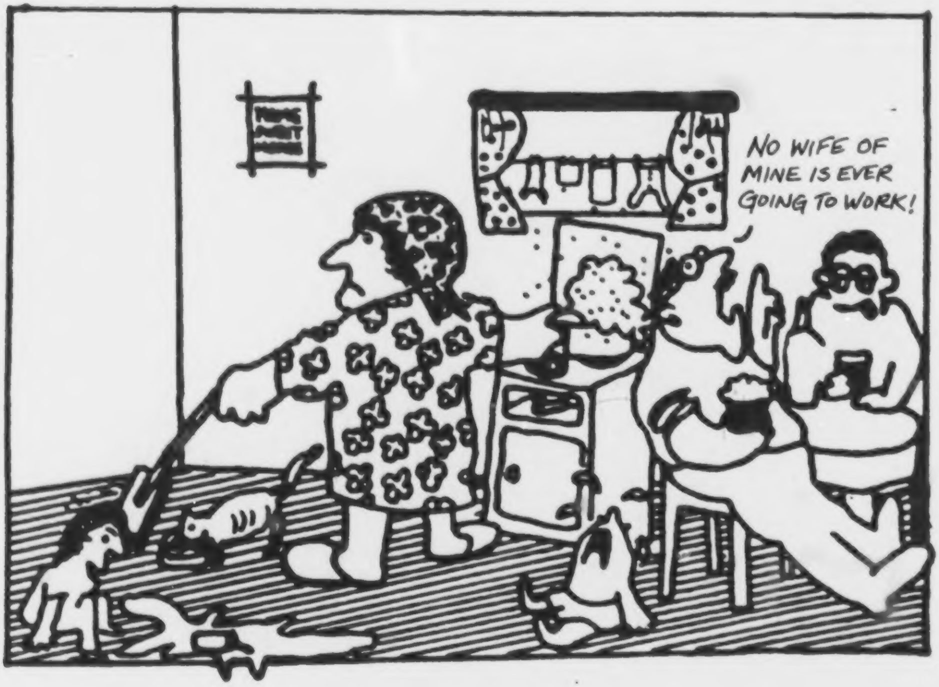
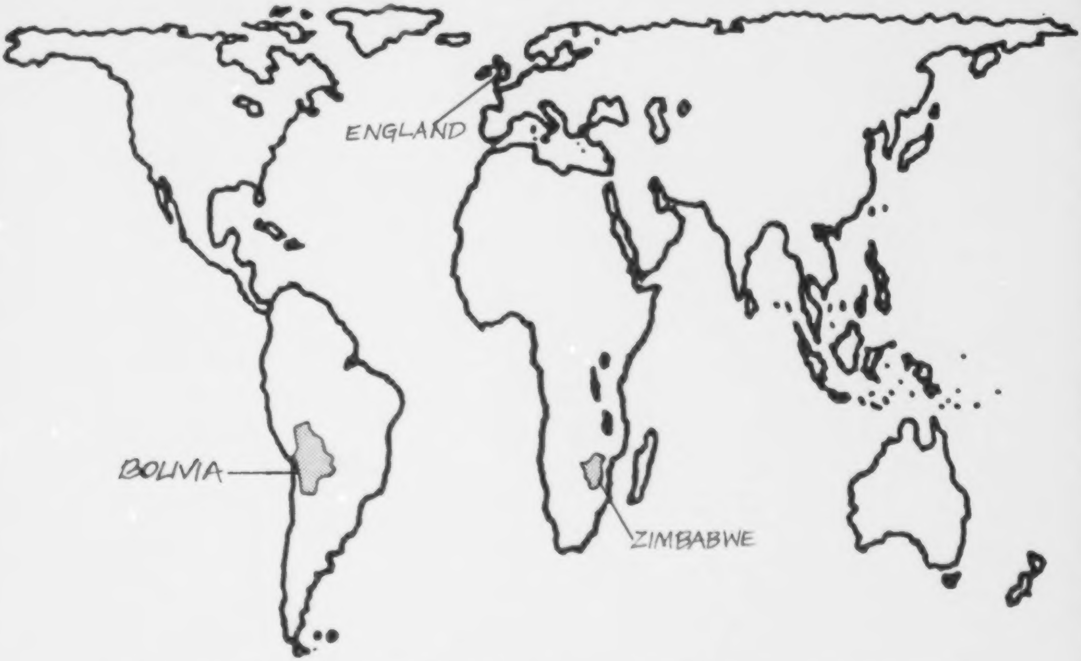
Women's Kit Booklet 5


NO WIFE OF MINE IS EVER GOING TO WORK!

Finding Paid Work



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Produced: June 1987   ISBN: 0-920907-16-4

Cover graphic from: SPEAK, Zimbabwe Publishing House

Women look for paid work to support their families and to get more control of their own lives.

It is often hard for women to find work.

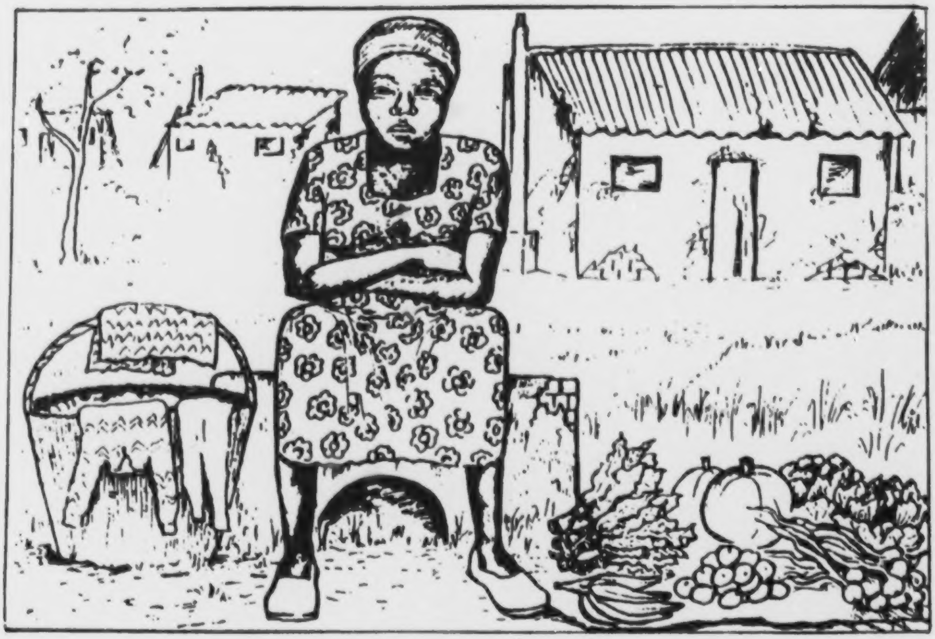
This book shows what some women from Zimbabwe, England and Bolivia think about getting paid work.

Some women grow vegetables or make goods to sell. This is one way for women to earn some money. In many parts of Africa women sell their produce at the side of the road.

This story from Zimbabwe tells about some problems with this kind of work.

Women in Zimbabwe act out the story and use the questions to help them solve the problems.

From: Women's Problems, Zimbabwe Publishing House



Story to Act

Mai Mubaiwa would like to get more money for her family. But it is difficult. She does try and sell vegetables at the road sometimes. But often when she sells vegetables, there are other women selling the same vegetables, so she gets a low price and can't sell everything. She makes jerseys* to sell, and she has tried crocheting, but people don't often buy her things. Also she left school a long time ago and her arithmetic is poor, so she is not sure how much money she is making.

Discuss Together

1. What is happening in this play?
2. Why does Mai Mubaiwa have difficulties in selling things?
3. Do women in your area have problems selling their goods?
4. Why is it difficult to make a lot of money from this kind of work?
5. What can we do together to make more money?
6. How can we help women who left school a long time ago?
7. Will collective work help women make more money? Give reasons for your answer.

*Jersey means sweater

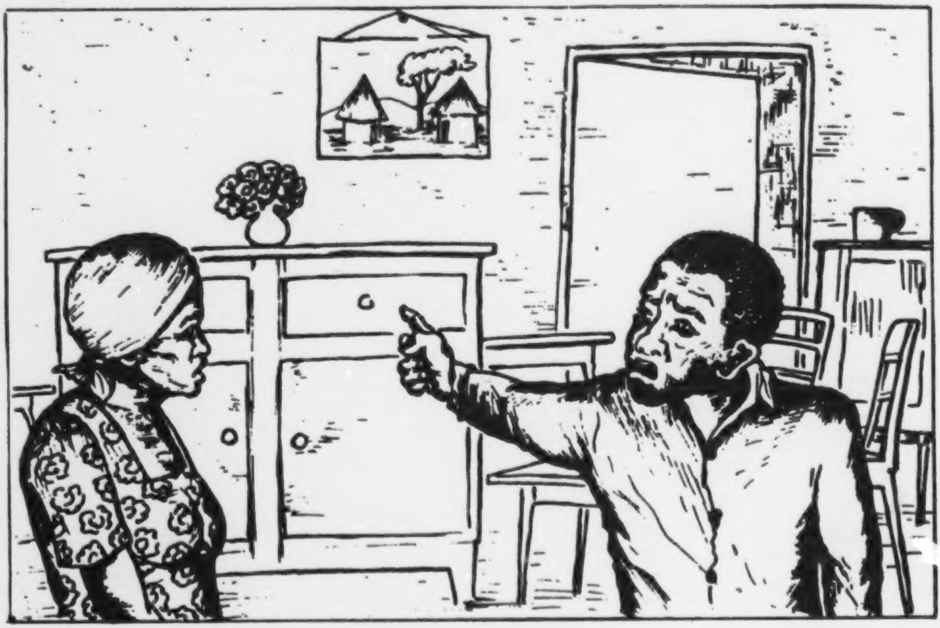
"Mai" in this story means mother which is a polite way of talking to a woman.

When women want to go out to work, sometimes their husbands will not let them. They do not want their wives to be independent.

The next story from Zimbabwe shows this problem.

It includes a scene to act and questions for discussion.

From: Women's Problems, Zimbabwe Publishing House



Story to Act

Mai Mubaiwa asks her husband if she can get a part-time job on a cotton farm. VaMubaiwa refuses. He says a woman's job is to look after her family, her home and her fields, as Zimbabwean women have always done. He is against these modern cheeky women who want to do things away from home. He says he is earning enough for the family, and Mai Mubaiwa must continue to look after the family and her fields.

Discuss Together

1. What did you see happening in this play?
2. Why did VaMubaiwa refuse to allow his wife to work?
3. Are there some women in your area who do not have permission to work or to do things outside the home?
4. What does your tradition say about a woman's place in society?
5. Is this tradition still acceptable to modern women in the 1980s?
6. Is it fair for men to refuse their wives the chance to work?
7. How can we together help women to do more things outside the home?

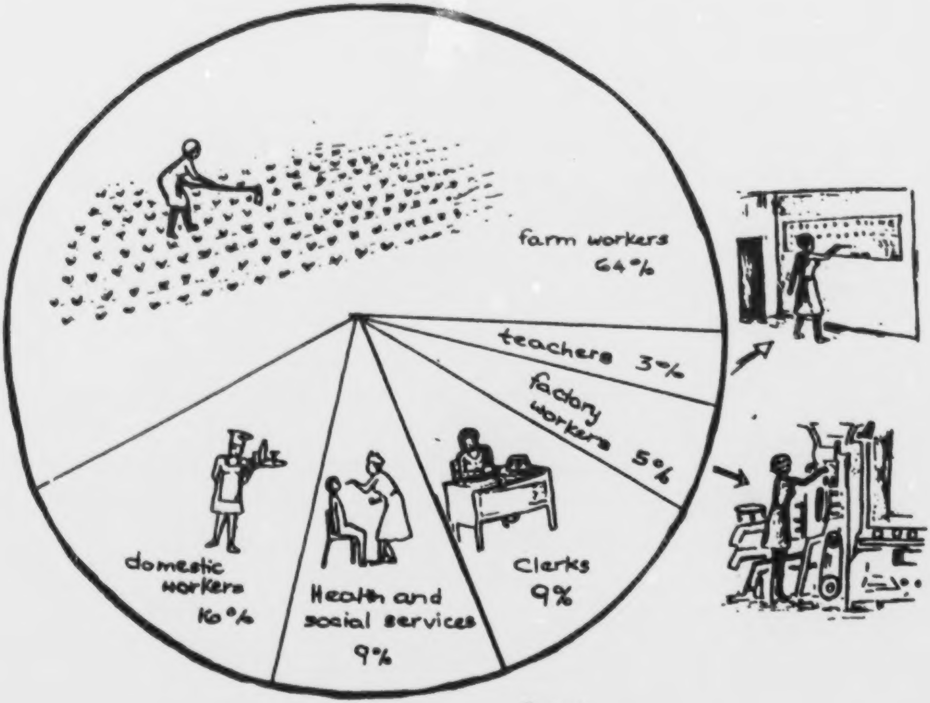
When women are not stopped from working by their husbands, they are still not free to choose a job that interests them. There are many reasons why they have to take jobs with low pay and poor working conditions.

The next story from Zimbabwe shows this problem.

Women in Zimbabwe act out the scene and discuss the questions.

The graph shows the kind of work women in Zimbabwe do.

From: Women's Problems, Zimbabwe Publishing House.



Story to Act

Mai Mubaiwa and Chipo think of looking for jobs. They really need more money and perhaps Chipo* could save some money for secondary school. But in the rural areas it's hard to find jobs. The only jobs they could get would be as domestic workers or farm workers, and they would have to work very long hours for low pay. They have heard that some women are earning less than $50 a month. Also Mai Mubaiwa is so busy with her housework and fields that she doesn't have time for a full-time job. She and Chipo decide to do part-time cotton picking.

Discuss Together

1. What did you see happening in the play?
2. Why did Mai Mubaiwa and Chipo not accept the jobs they could get?
3. What work do most men do in your area?
4. What work do most women do in your area?
5. Do they earn the same money for the same jobs?
6. Are there women in your area earning less than $50? If so, what can they do about it?
7. Why is it difficult for most rural women to get good jobs?
8. How can our daughters get better jobs?

*Chipo is Mai Mubaiwa's daughter.

In Canada many women do not have the qualifications that employers require. If they do find work it is often at minimum wage. Even women with good qualifications may have difficulty finding jobs.

This story about unemployment is from England.

From: I Want To Write It Down, Peckham Publishing Project, England

Unemployment

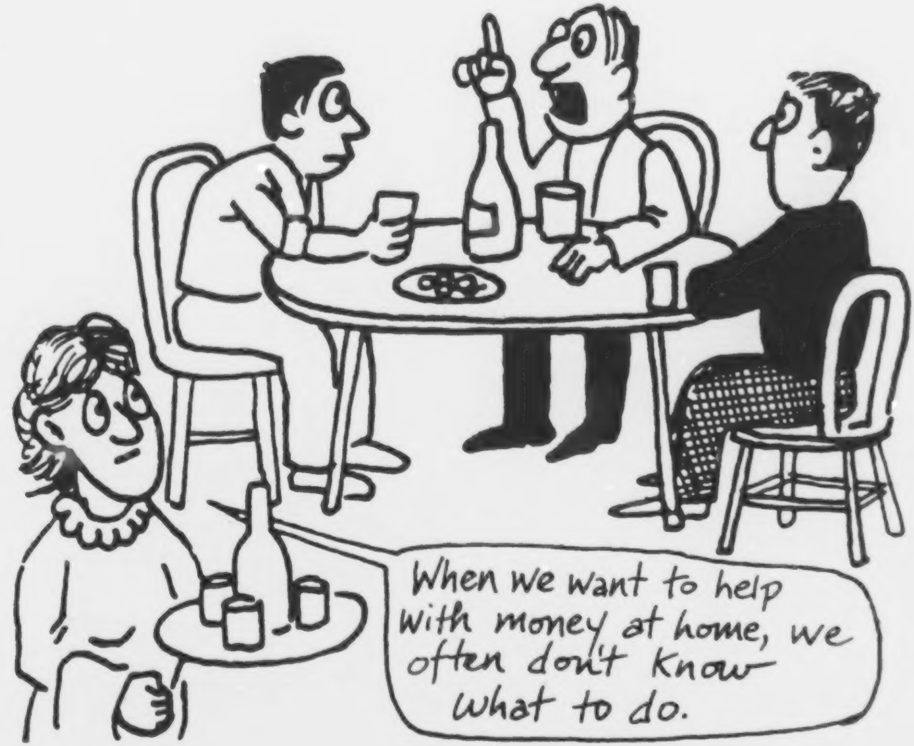
Since I left school five months ago I've never had a job for longer than a few months. At one job I turned men's ties inside out. I was pregnant at the time and so I had to work sitting down. When the boss came round he said, "You can't sit down, you're no different from anyone else," and I got the sack.

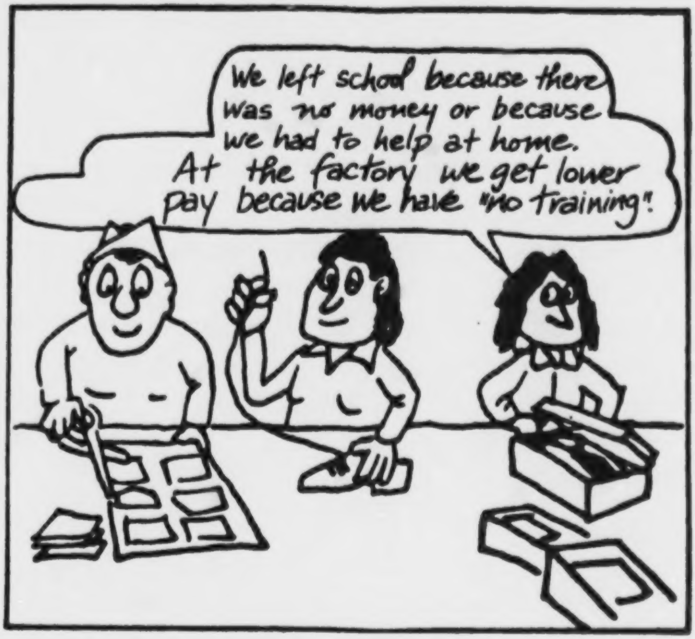
Another job was too far away. I couldn't manage the travelling. A third job was in a laundry but the working conditions were so bad and the work so back-breaking, I had to leave after three months. I've gone for other jobs, but they all ask me about qualifications and I haven't got any. A few weeks ago I went for an interview for a catering job. They said I was suitable and that I would probably get the job but I never heard any more. When I phoned up they said the post was filled. Sometimes I feel like giving up altogether.

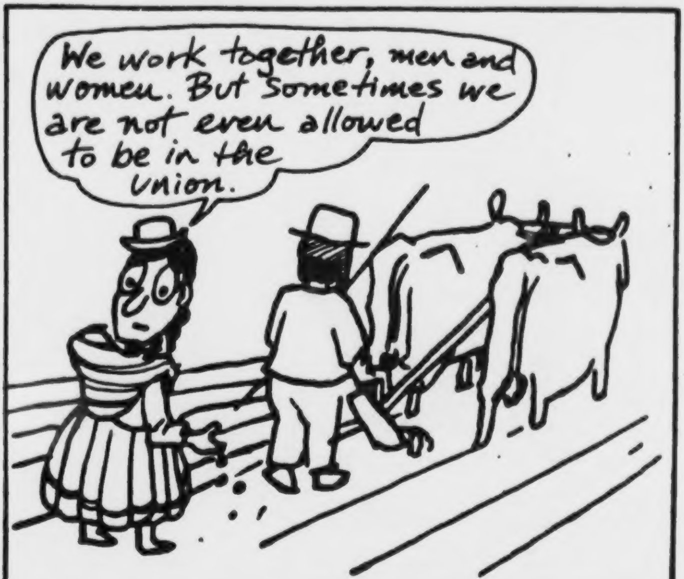
Women often find it harder than men to get paid work. When they do find work their pay and conditions are often worse too.

Women from Bolivia talk about this.

From: Women Have a Way, Gregoria Apaza Women's Centre, Bolivia


When we want to help with money at home, we often don't know what to do.

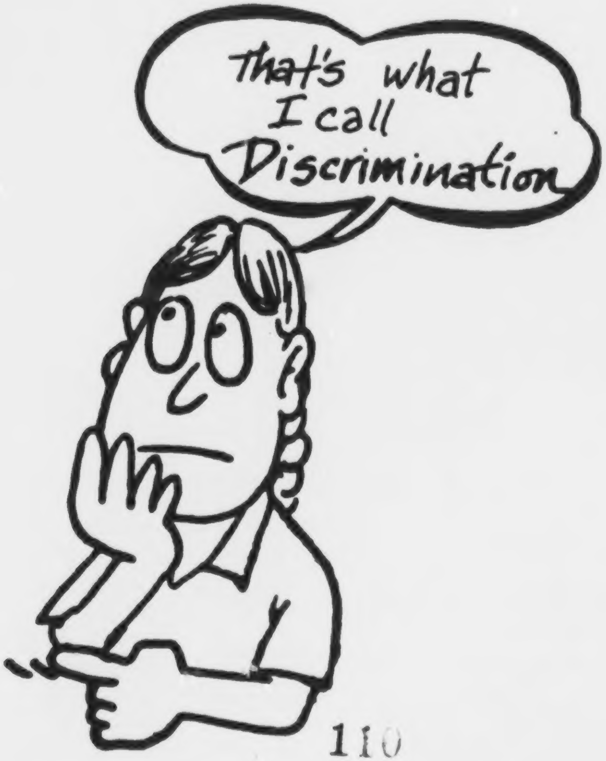

We left school because there was no money or because we had to help at home. At the factory we get lower pay because we have "no training".


We work together, men and women. But sometimes we are not even allowed to be in the union.

A man's salary is often too low to support a family. Women have to go out to work because they do not have enough money.

When they have no training, both men and women work hard for very little money. But employers pay women less than male workers and make more profit from them.

Many of the jobs for women are like housework, they are not stimulating or creative. Women are often given less responsibility and less pay than men.


That's what I call Discrimination

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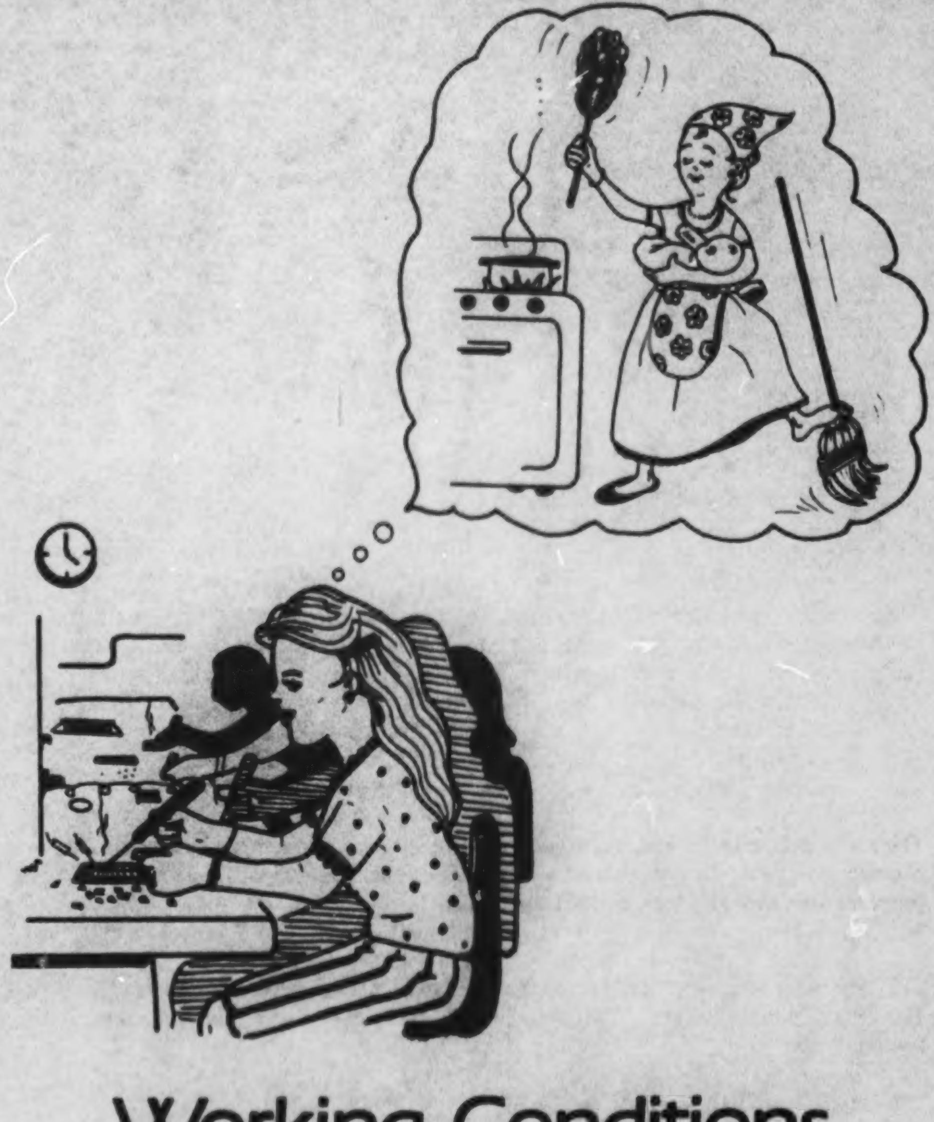
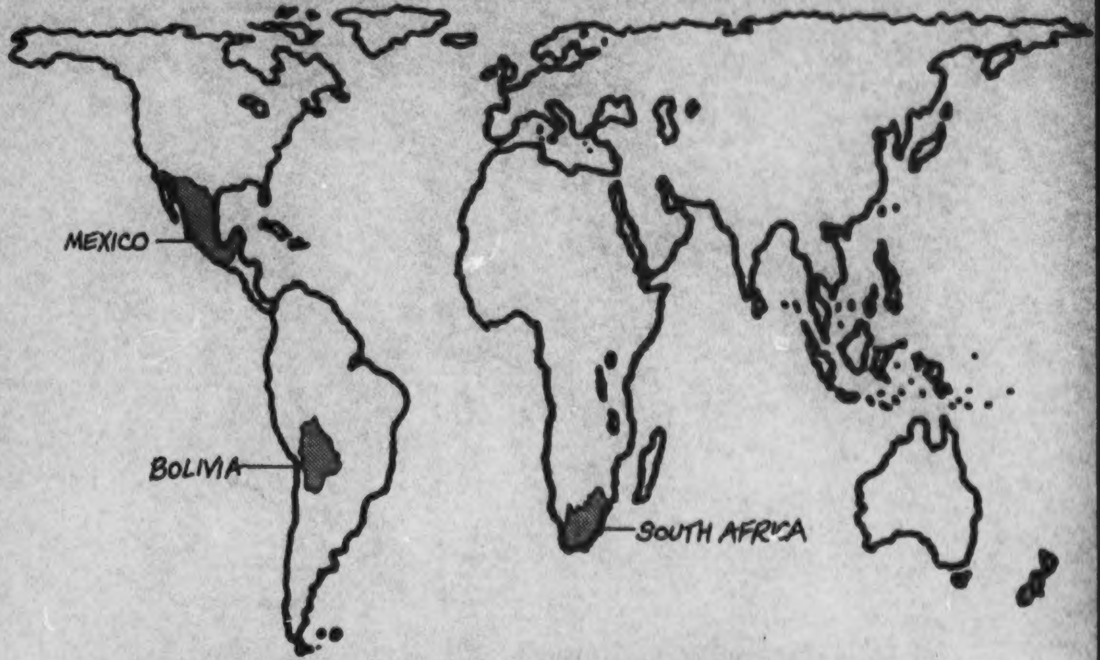


Working Conditions



This booklet is one in a series of eight. Together they make up a women's kit. Each booklet is made up of material about women's lives from the Caribbean, Latin America, Africa and England. The themes of the booklets are:

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- Women Working Together

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The following women put together the kit: Gwen Davies, Amy Gottlieb, Jenny Horsman, Linzi Manicom. With help from: Rachel Epstein, Maureen Simpkins and Lynda Yanz.

Produced: June 1987 ISBN: 0-920907-18-0

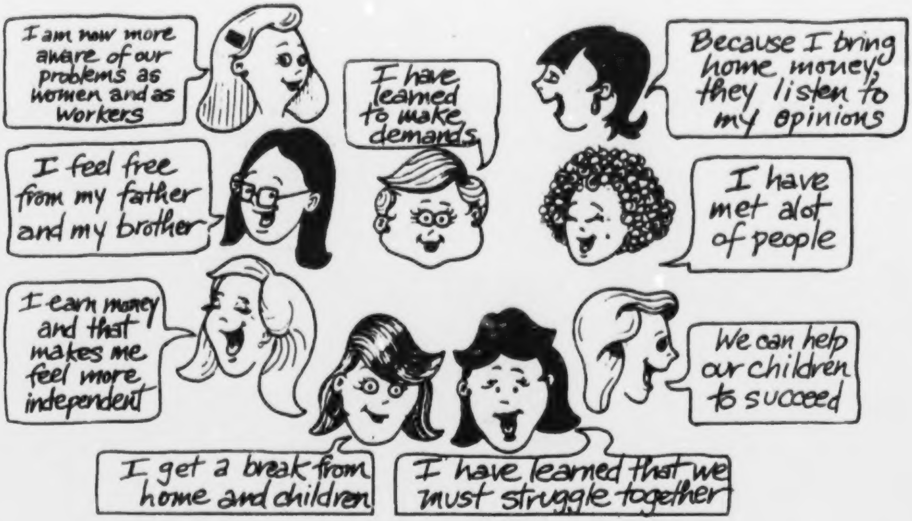
Cover graphic from: Women, Work and Health, Autonomous Metropolitan University/SEDEPAC, Mexico

Most women who go out to work do not have much training. They often take boring jobs with low pay, or unsafe working conditions. They have no power to bargain for better pay and working conditions.

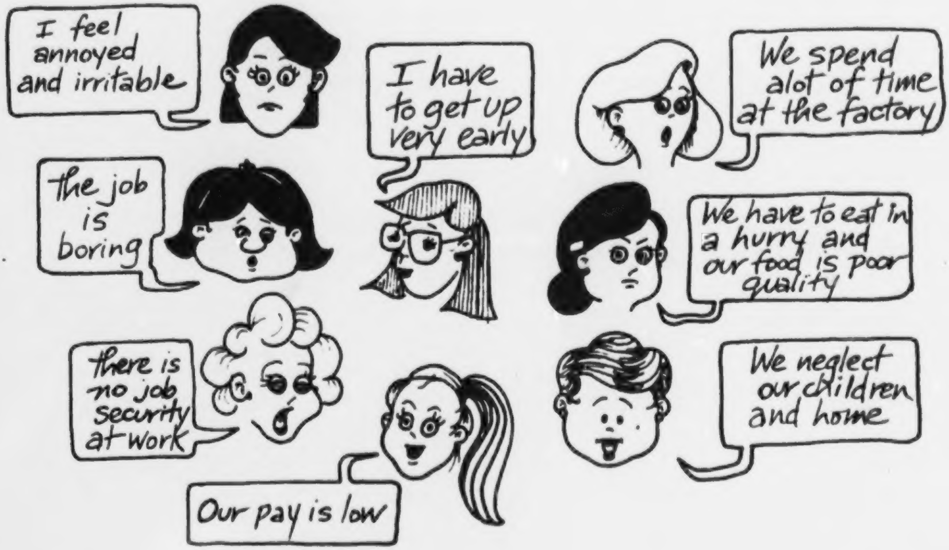
This book shows what some women from Mexico, Bolivia and South Africa think about working conditions for women.

From: Women, Work and Health, Autonomous Metropolitan University/SEDEPAC, Mexico

When women work they find some good things and some bad things. These Mexican factory workers tell us about the good side...


I am now more aware of our problems as women and as workers
I have learned to make demands
Because I bring home money, they listen to my opinions
I feel free from my father and my brother
I have met alot of people
I earn money and that makes me feel more independent
We can help our children to succeed
I get a break from home and children
I have learned that we must struggle together

...and the bad side...


I feel annoyed and irritable
I have to get up very early
We spend alot of time at the factory
the job is boring
We have to eat in a hurry and our food is poor quality
there is no job security at work
We neglect our children and home
Our pay is low

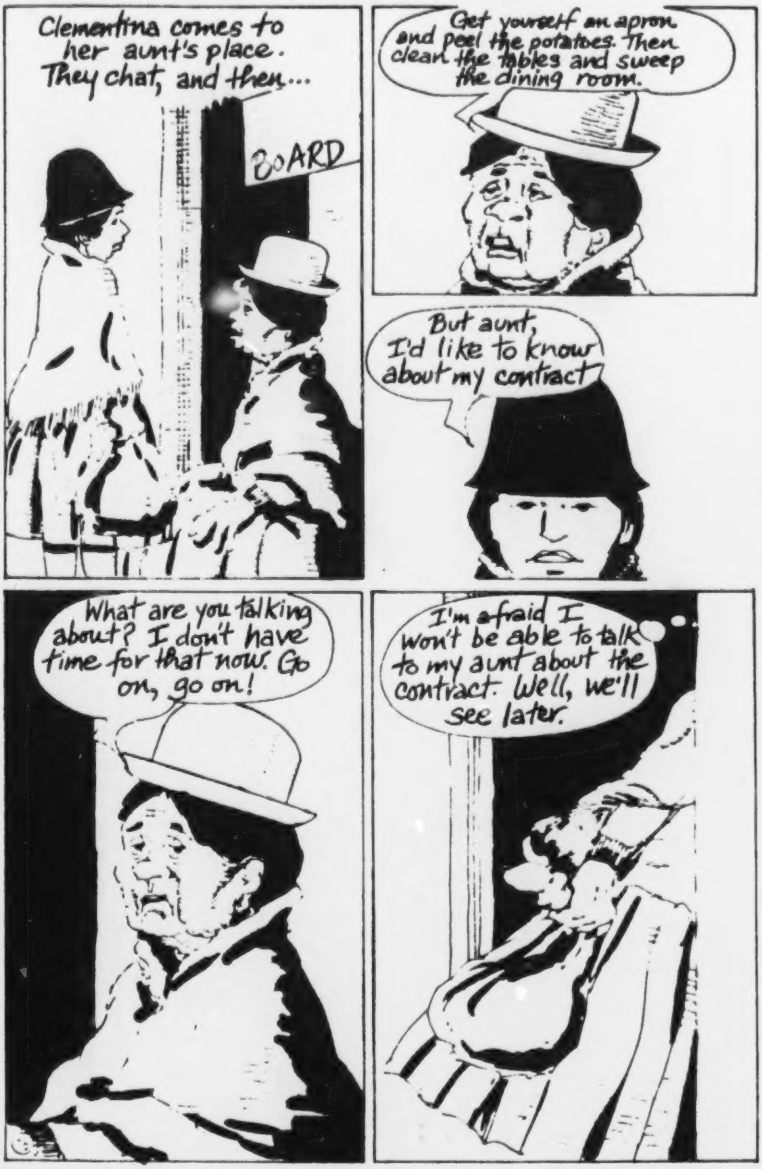
Women without training often have to take work as housekeepers or servants.

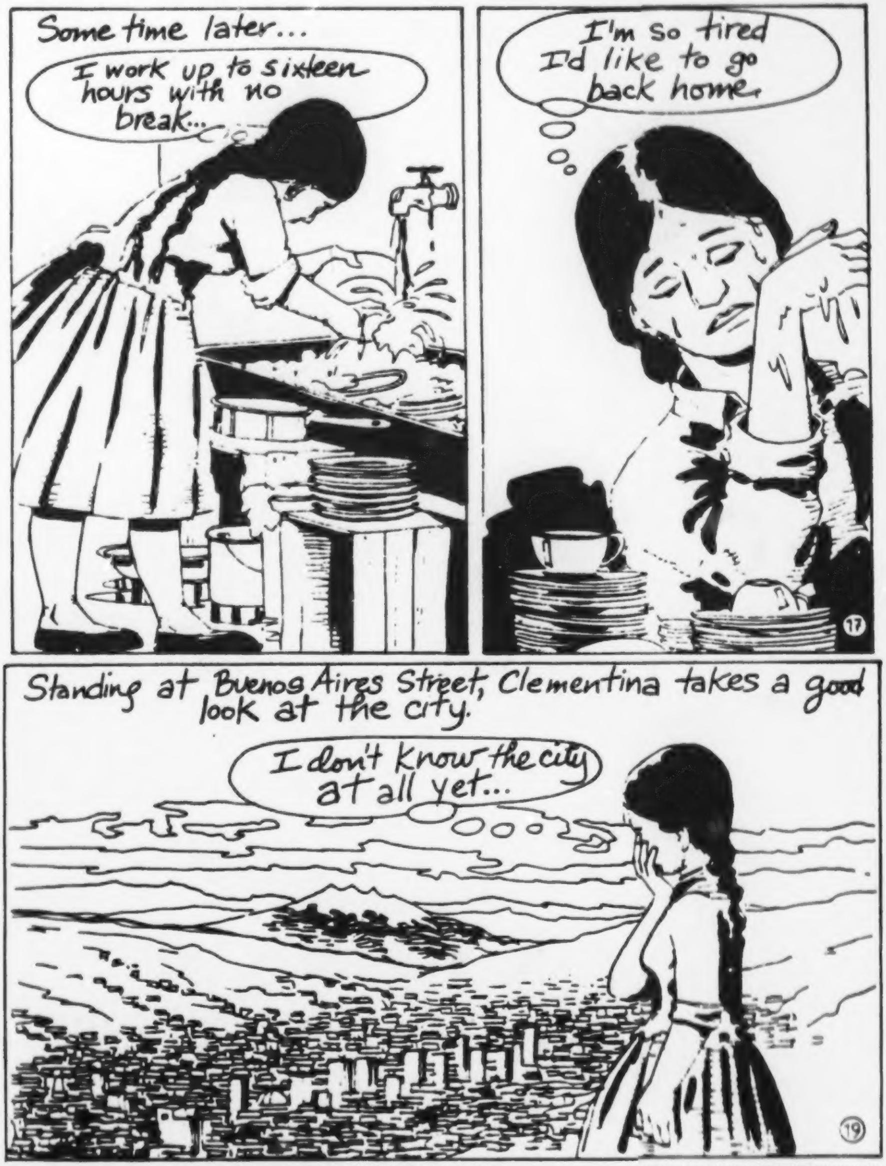
Here is Clementina's story. She is from Bolivia. She is from the country and has come to the city of La Paz to work as a housekeeper.

In Bolivia there are only two laws to protect domestic workers like Clementina. The law says that out of every 24 hours she must be allowed eight hours to rest. She must also be given one day off a week.

In the city at first no one will give Clementina directions, then a woman stops and gives her advice about the need for a contract, but...

From: Our Laws: ...and when you return, no one will care for you, CIDEM/Gregoria Apaza Women's Centre, Bolivia

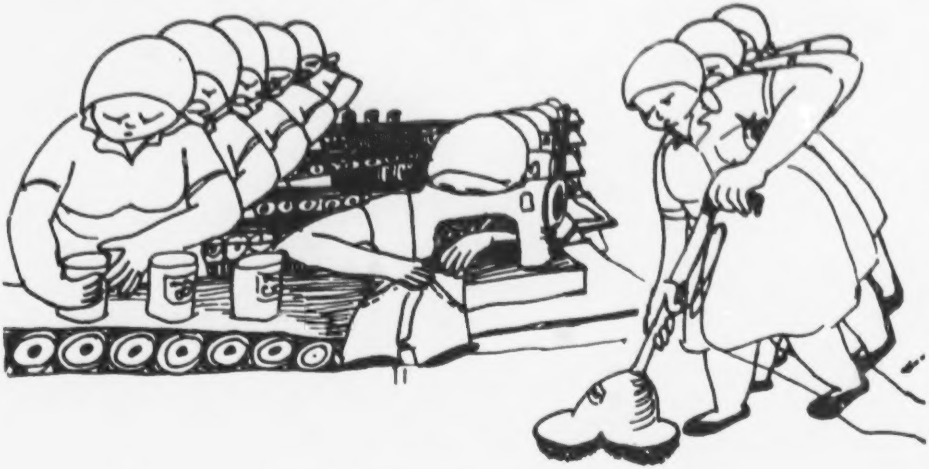

Clementina comes to her aunt's place. They chat, and then...
BOARD
Get yourself an apron and peel the potatoes. Then clean the tables and sweep the dining room.
But aunt, I'd like to know about my contract
What are you talking about? I don't have time for that now. Go on, go on!
I'm afraid I won't be able to talk to my aunt about the contract. Well, we'll see later.


Some time later...
I work up to sixteen hours with no break...
I'm so tired I'd like to go back home.
⑰
Standing at Buenos Aires Street, Clementina takes a good look at the city.
I don't know the city at all yet...
⑲

Factories hire many untrained women. This account shows the working conditions of many women in South Africa.

From: SPEAK, South Africa

Mary Magubane used to work in a food factory. She helped start the Sweet Food and Allied Workers' Union. She was a shop steward and is now an organiser for the Sweet Food and Allied Workers' Union. She has one child and she lives with her parents who are both pensioners. She speaks about the problems of women workers in South Africa.

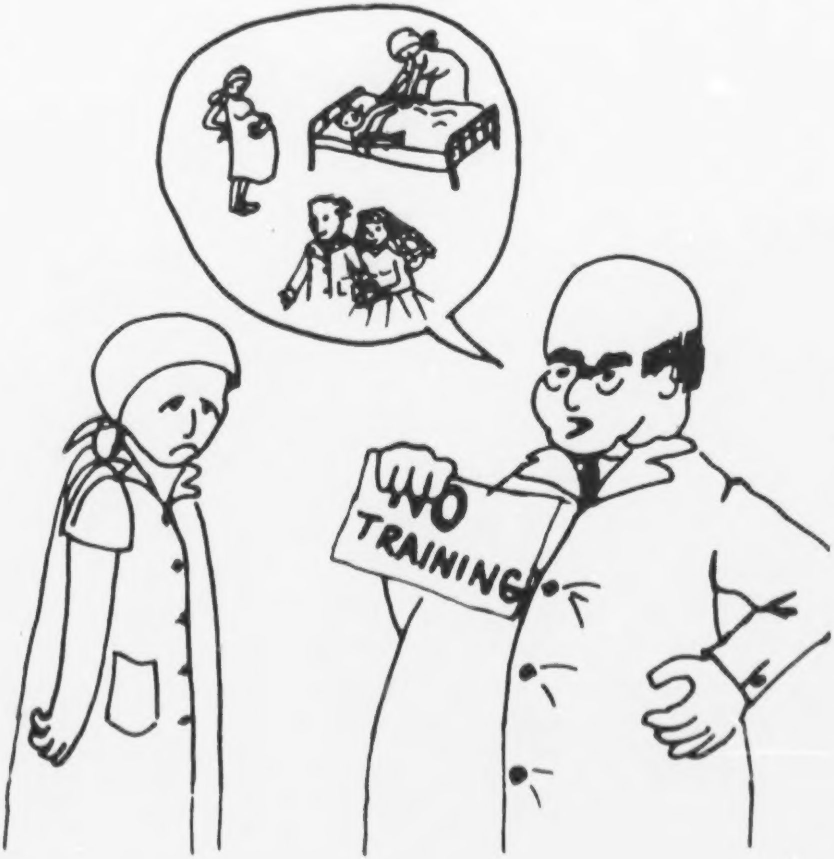


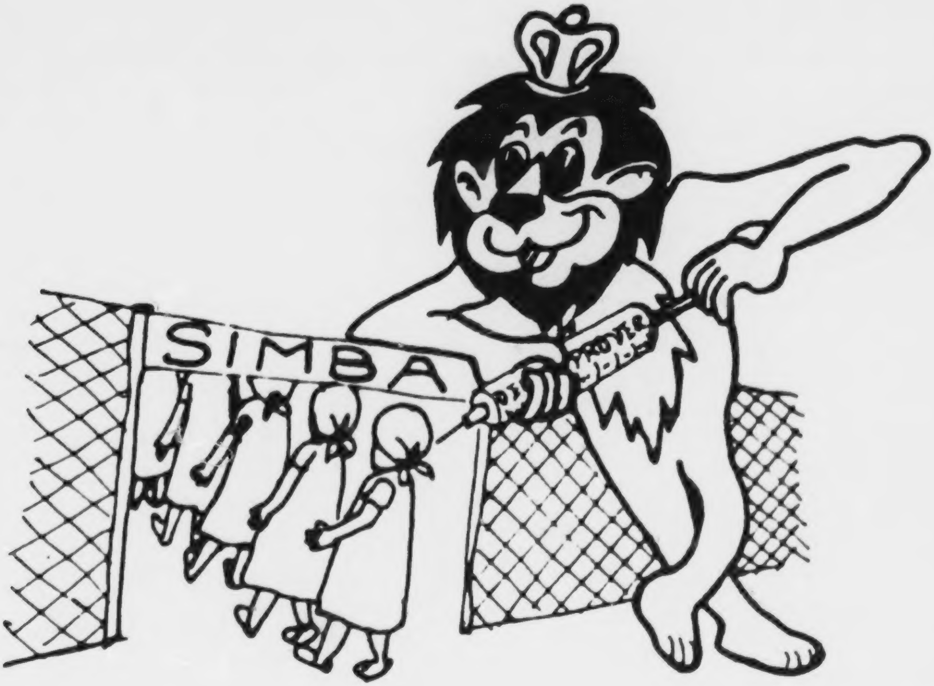
"More and more women are going out to work. Women now make up more than one quarter of the work force. Many of these women are domestic and office workers. But most of them are in the food and clothing industry.

Often working class women in South Africa start off in the most boring, tiring jobs. These jobs need no certificate. They are the worst paid and the least secure.

Most women are unskilled. They are easy to replace. They can not bargain with their bosses, especially when unemployment is high.

Then again, management does not like to train women. They do not want to hire women in many jobs, or to promote them. They say women go off to have children. That's their argument. That's their excuse for paying women low wages.



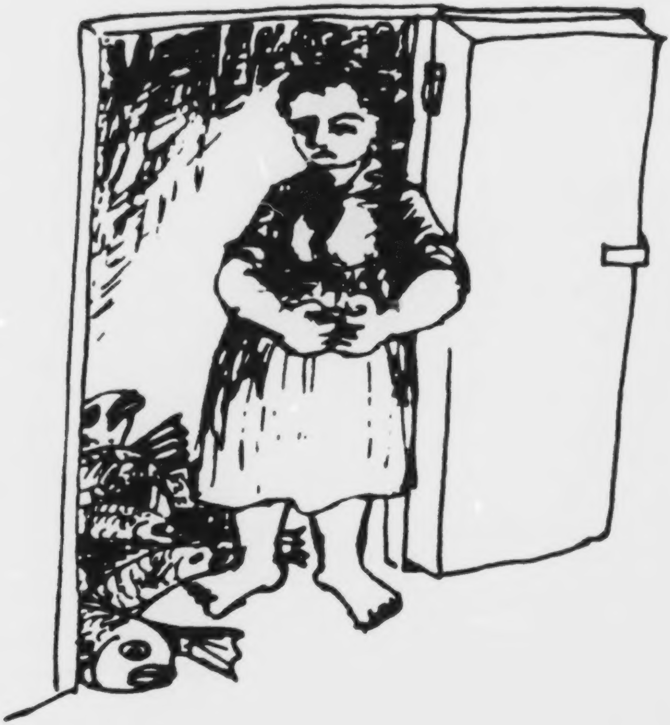


The maternity benefits* that exist are very low. The unions have to fight for paid maternity leave. The bosses don't think they should protect the jobs of pregnant women. This is one reason why women feel forced to take contraceptives such as depo provera* injections, but it is unsafe.

*maternity benefits mean paid time off from work given to a woman when she has a baby.

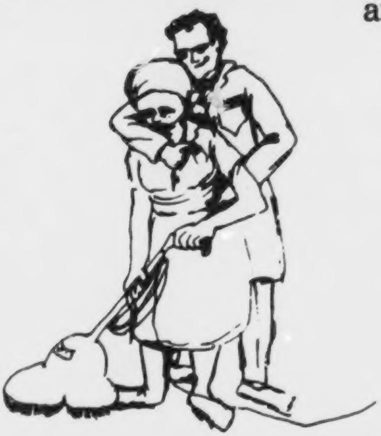
*Depo Provera is a chemical contraceptive with many dangerous side effects.

There are other health problems. Women suffer from miscarriages or the birth of a handicapped child. This can be caused by a number of things — carrying heavy articles, or working with food colouring, sugar, spices, salt and salt dust.

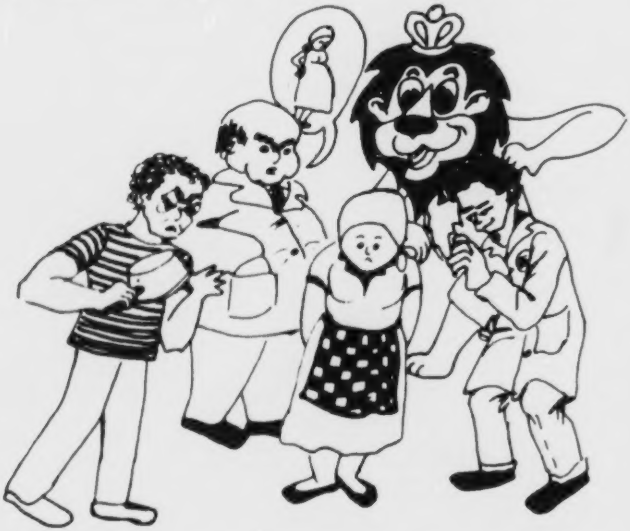


Women in the food industry work in very cold places with no warm clothing.

Many women in the service industry work night shifts. They go home and look after their families. In the end, they get sick from the stress. Women are also sexually abused and harassed at work and at home.

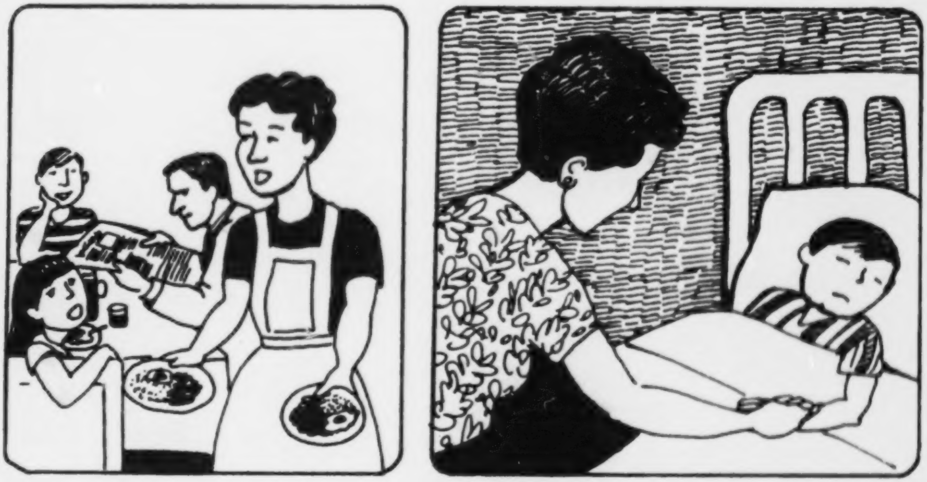


In many ways, working class women face the worst conditions at work.



Bety: a woman with a husband and children

- husband's job not secure
- worked many years in the garment factory
- child suddenly very sick, with meningitis
- needs money for treatment
- needs time with child in hospital



Bety is a good worker. She asks the boss for time off. He says yes, and gives her time off every day. He also begins to touch her, to call her to chat, to talk about her life and his. Bety is uncomfortable. Others talk, but she needs her time off and pay.

Many women suffer sexual violence at work.

This description is from Peru.

From: Talking about Sexual Harassment at Work, Flora Tristan, Peru

Sexual violence at work is often hard to see. It is even harder to prove our stories are true. It costs a lot to charge someone in court, so women don't do it very often.

Sexual violence at work is very harmful. It is called harassment. It is bad for the victim, and also for the workplace. It changes how people work together.

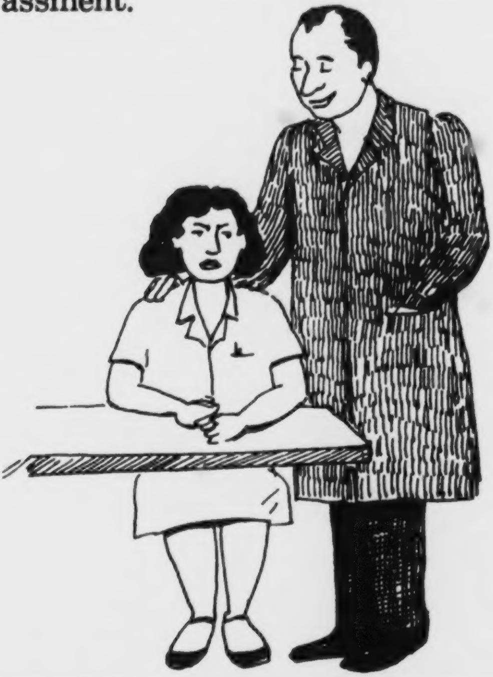
Bety was harassed at work. Here is her story.

When is a good time to talk about sexual harassment?

At work, we depend on the owner, the boss, the supervisor — people with power.

Bety was harassed by a man with power over her.

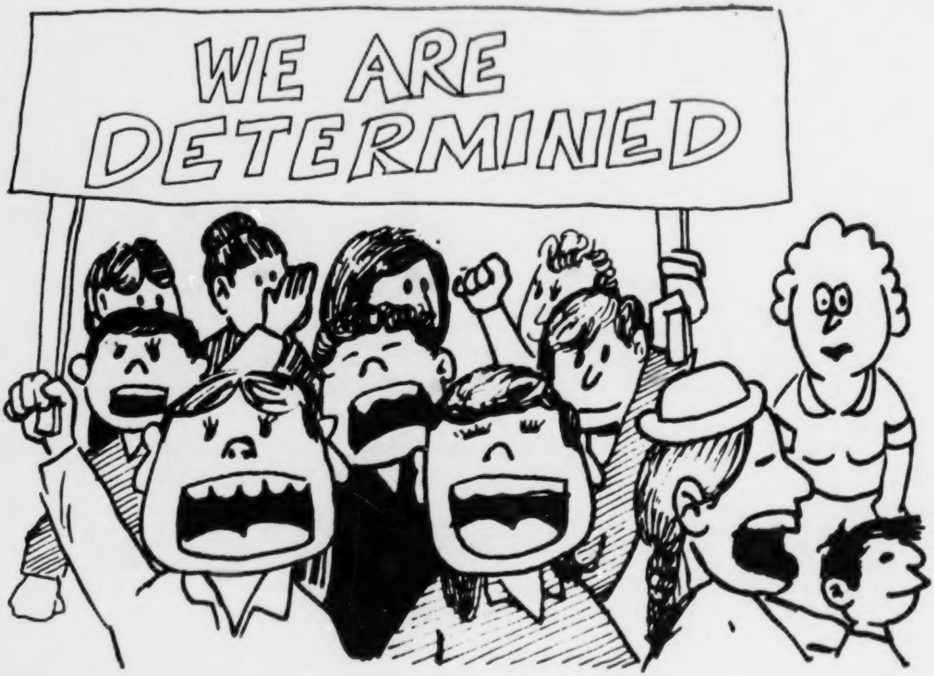
If a worker had the power to fire her boss, she would not let him harass her. Like most of us, Bety has an unskilled job. She can not choose where she will work, how she will work, or how much she will get paid. Workers in these jobs do not make these decisions. They are the most open to sexual harassment.



In Canada many women work in jobs that have low pay and poor working conditions. The majority of women do not have the protection of a union.

Many women work in offices where new technology is decreasing their control of their work. Employers use computer technology to make more money. Technology is used to speed up the women's work. They are expected to work even harder than before. Sometimes their jobs are replaced by computers.

Many unions are trying to protect workers against the harmful effects of new technology. Women have convinced some unions to look at sexual harassment as a serious problem for women.


WE ARE DETERMINED

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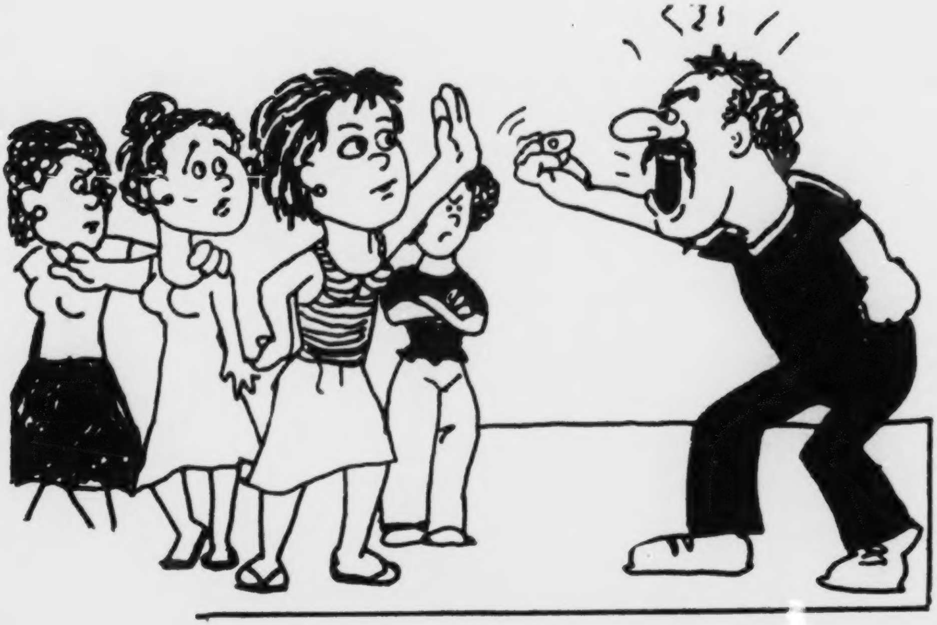
Women's Kit Booklet 7



Violence in the Home

DOMINICAN REPUBLIC
BOLIVIA

This booklet is one in a series of eight. Together they make up a women's kit. Each booklet is made up of material about women's lives from the Caribbean, Latin America, Africa and England. The themes of the booklets are:

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Cover graphic from: No To Violence Against Women, CIPAF, Dominican Republic

Any woman can experience violence.

Many women are beaten or threatened in their own homes.

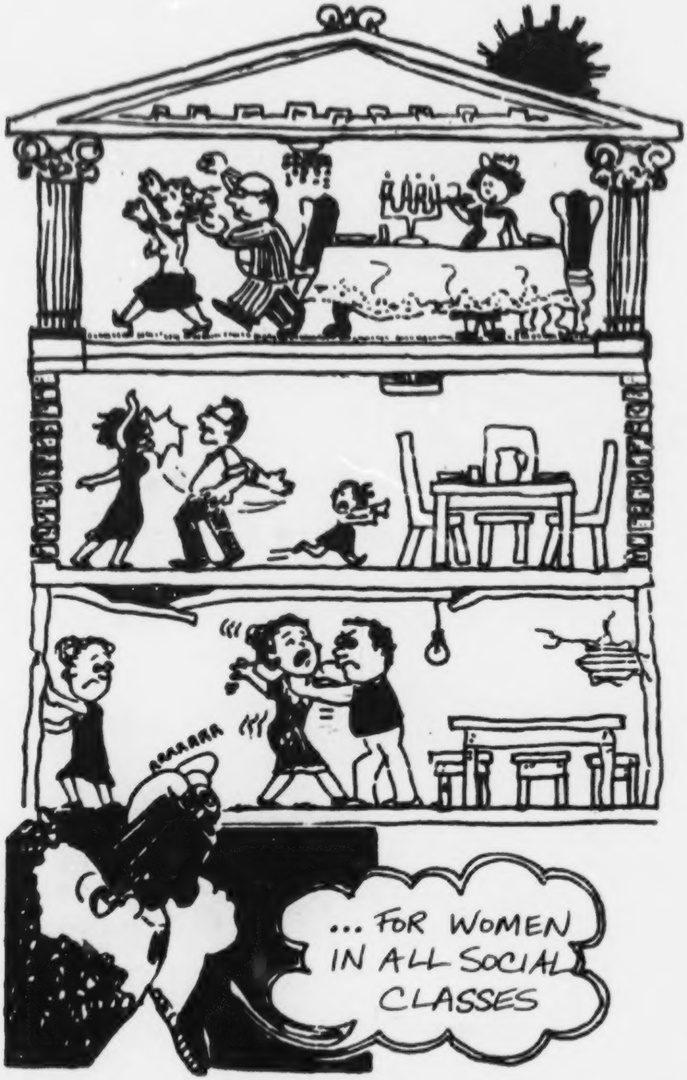
This book shows what some women from Bolivia, and the Dominican Republic think about violence against women.

Violence at home is hidden and private. Many children watch their mothers getting beaten. They suffer even if they are not hit themselves.

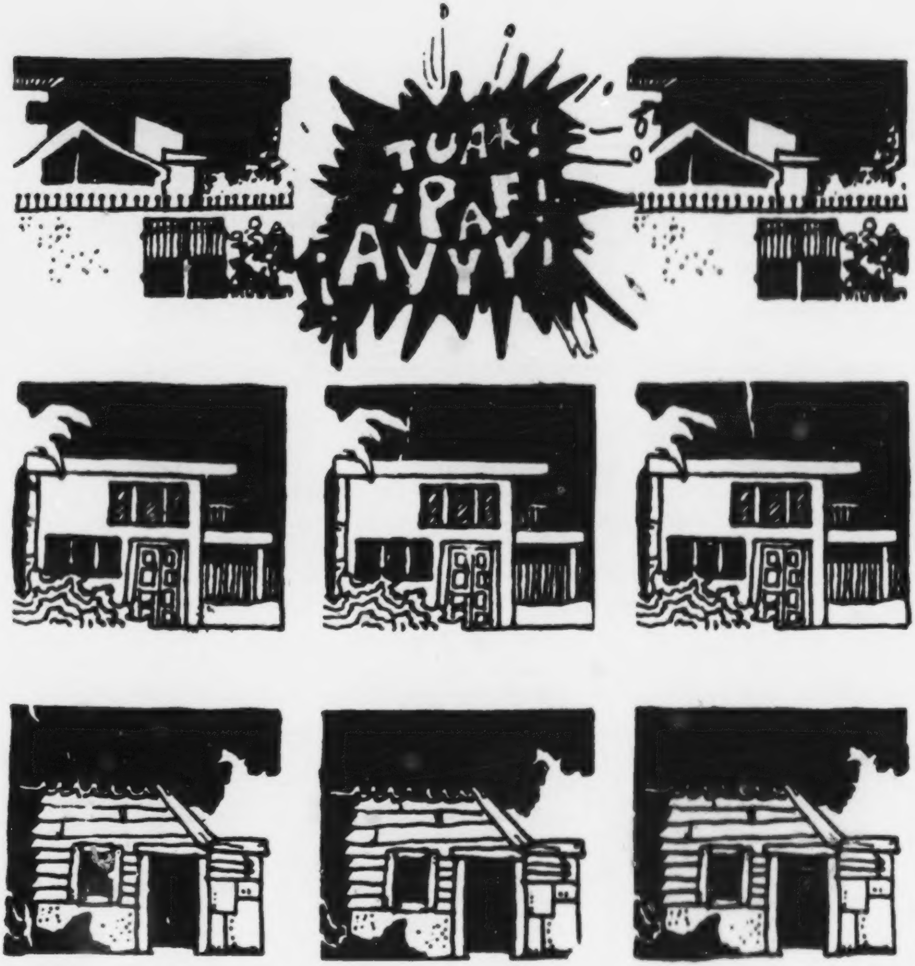
Women in the Dominican Republic talk about the violence that occurs in the home.

From: No To Violence Against Women, CIPAF, Dominican Republic.

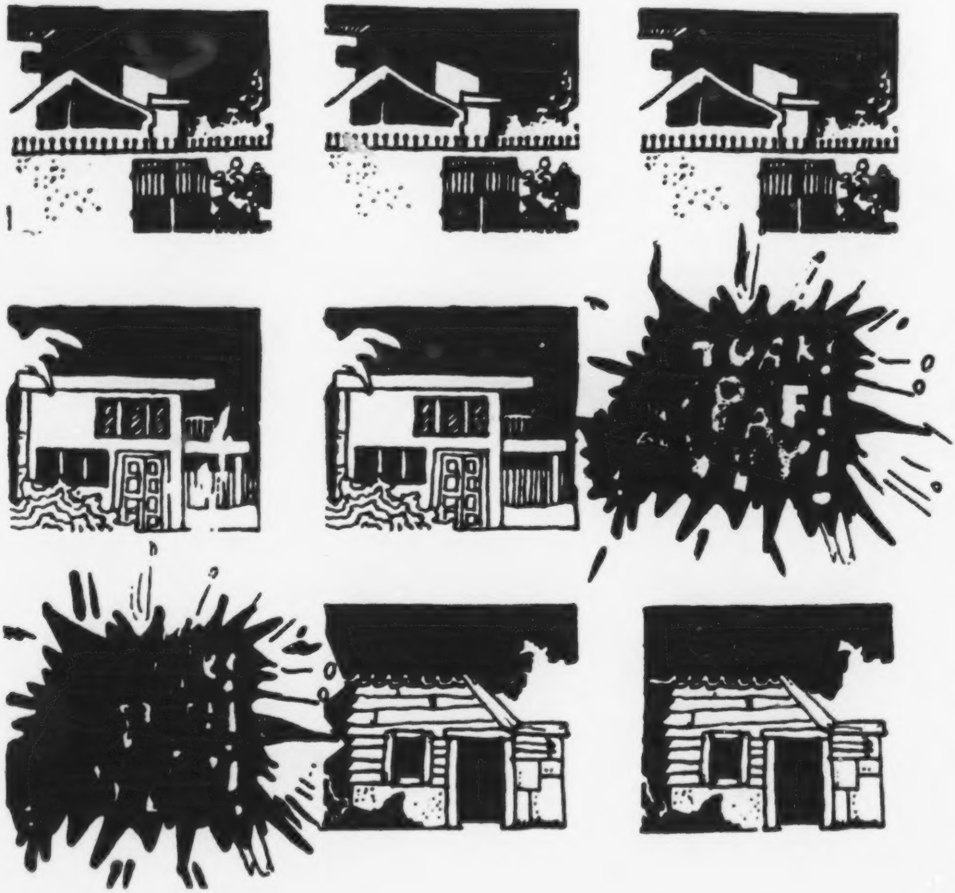
This is a common scene in all parts of our country...


AAAARRR
... FOR WOMEN IN ALL SOCIAL CLASSES

We know little about the violence at home. We do not know how many women are beaten, because we do not report this violence. But, in the Dominican Republic, we can estimate


¡TUAK!
¡PAF!
¡AYYY!

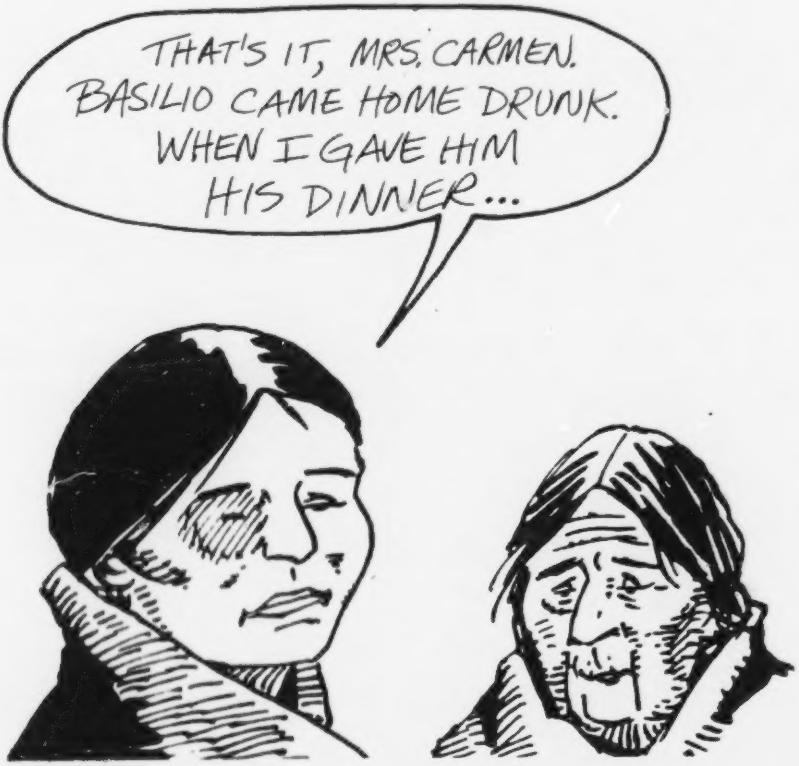
that in one in six homes women are beaten, by a husband who comes home drunk, by a strict father, or by a jealous boyfriend.

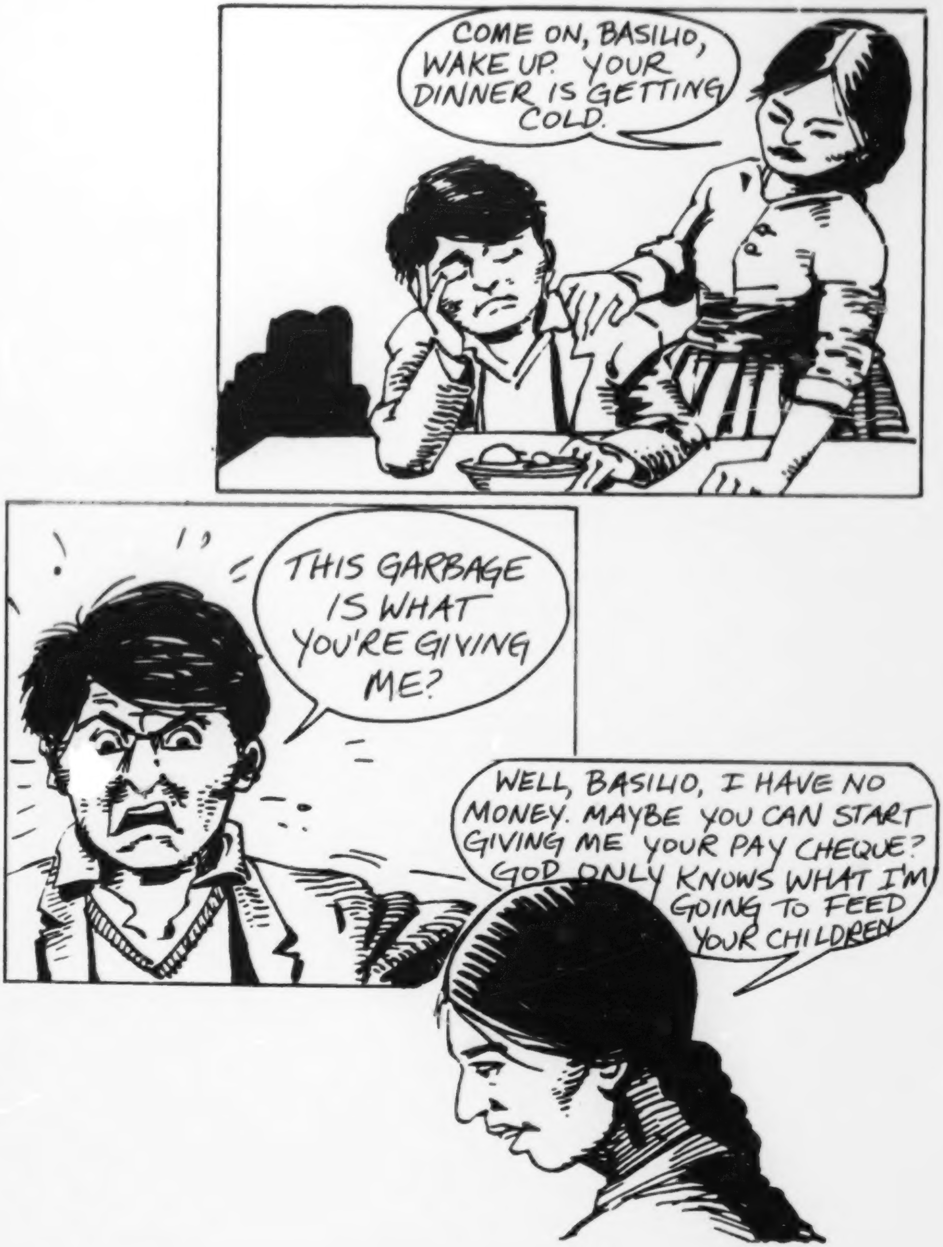


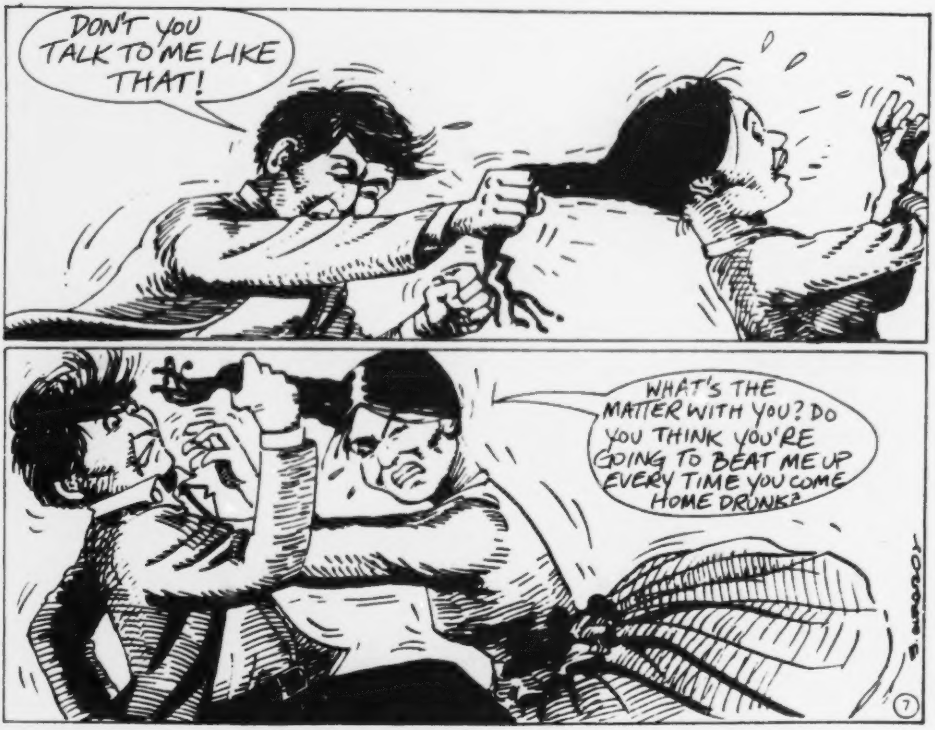
Women often do not want to tell others about the beatings they suffer.

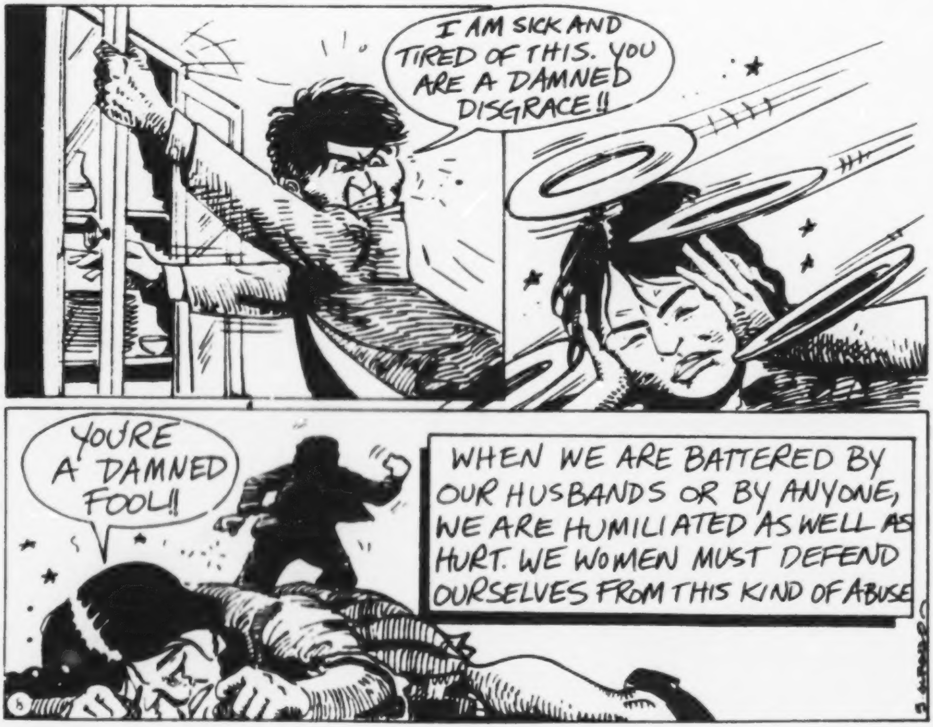
But in the next story a woman from Bolivia tells her friend what happened to her:

From: Our Laws: "Could it be that the more he hits me, the more I like it? CIDEM, Gregoria Apaza Women's Centre, Bolivia


THAT'S IT, MRS. CARMEN. BASILIO CAME HOME DRUNK. WHEN I GAVE HIM HIS DINNER...


COME ON, BASILIO, WAKE UP. YOUR DINNER IS GETTING COLD.
THIS GARBAGE IS WHAT YOU'RE GIVING ME?
WELL, BASILIO, I HAVE NO MONEY. MAYBE YOU CAN START GIVING ME YOUR PAY CHEQUE? GOD ONLY KNOWS WHAT I'M GOING TO FEED YOUR CHILDREN


DON'T YOU TALK TO ME LIKE THAT!
WHAT'S THE MATTER WITH YOU? DO YOU THINK YOU'RE GOING TO BEAT ME UP EVERY TIME YOU COME HOME DRUNK?
⑦

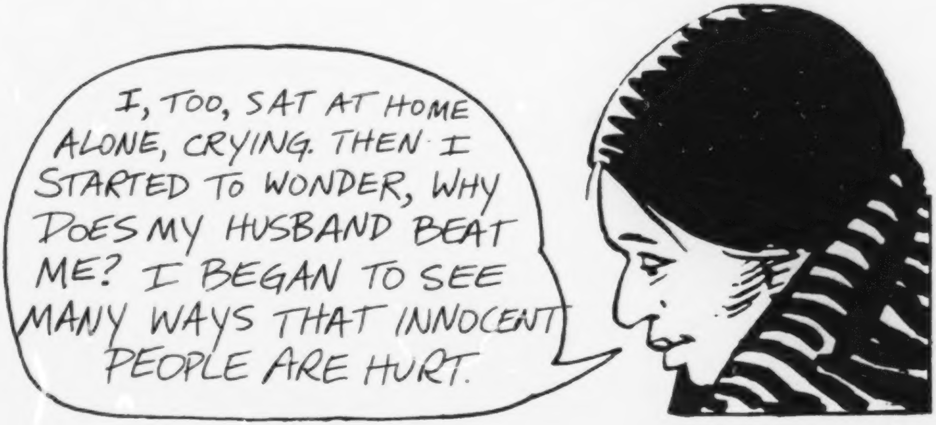

I AM SICK AND TIRED OF THIS. YOU ARE A DAMNED DISGRACE!!
YOU'RE A DAMNED FOOL!!
WHEN WE ARE BATTERED BY OUR HUSBANDS OR BY ANYONE, WE ARE HUMILIATED AS WELL AS HURT. WE WOMEN MUST DEFEND OURSELVES FROM THIS KIND OF ABUSE

Drinking is often used by men as an excuse. But violence can happen at any time.

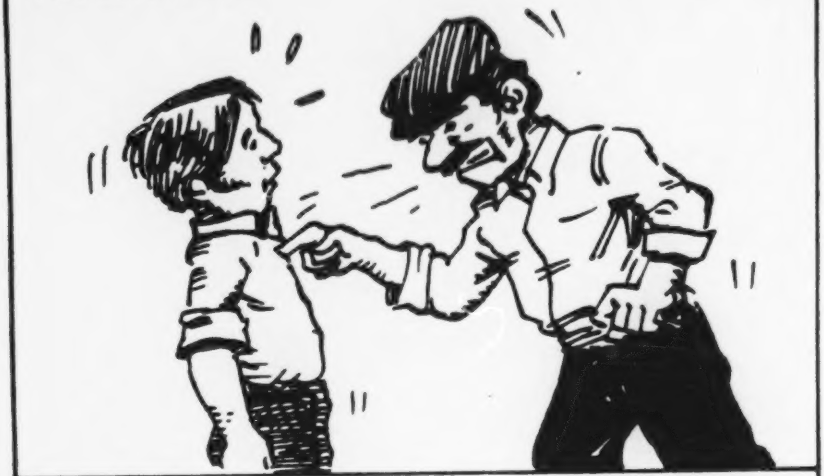
No woman deserves to be beaten or abused.

Sometimes when women talk to each other they find out that other women have had the same experience and can support each other:

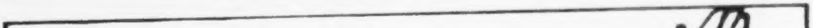
From: Our Laws: "Could it be that the more he hits me, the more I like it? CIDEM, Gregoria Apaza Women's Centre, Bolivia


I, TOO, SAT AT HOME ALONE, CRYING. THEN I STARTED TO WONDER, WHY DOES MY HUSBAND BEAT ME? I BEGAN TO SEE MANY WAYS THAT INNOCENT PEOPLE ARE HURT.

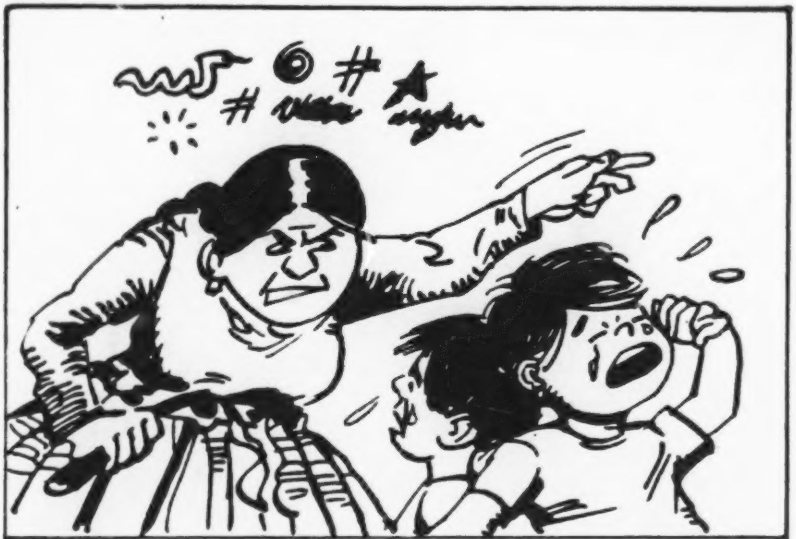
FOR EXAMPLE:



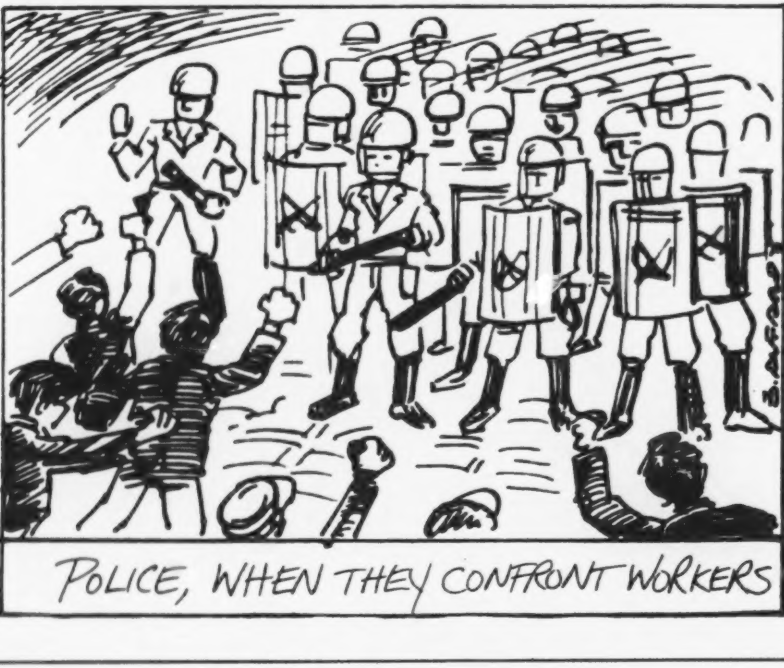
WHEN A BOSS THREATENS A WORKER



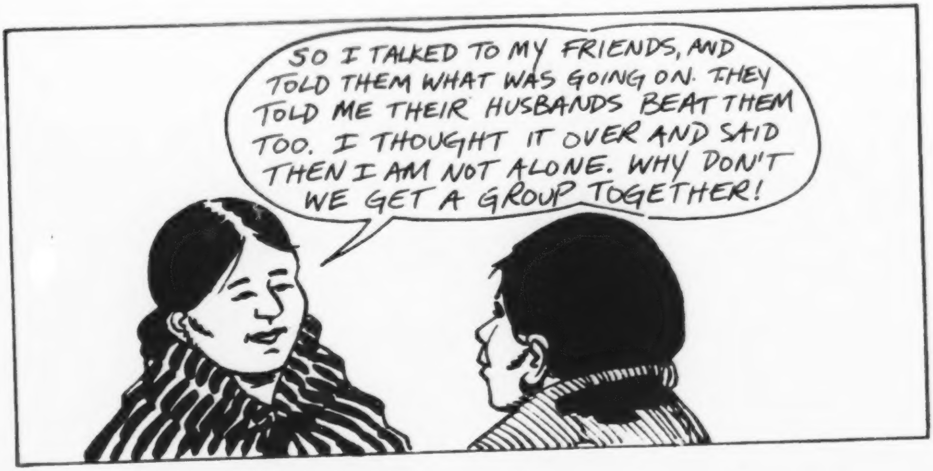
WHEN EMPLOYERS BEAT THEIR SERVANTS



WHEN I'M TIRED FROM WORK AND HIT THE CHILDREN



POLICE, WHEN THEY CONFRONT WORKERS


SO I TALKED TO MY FRIENDS, AND TOLD THEM WHAT WAS GOING ON. THEY TOLD ME THEIR HUSBANDS BEAT THEM TOO. I THOUGHT IT OVER AND SAID THEN I AM NOT ALONE. WHY DON'T WE GET A GROUP TOGETHER!

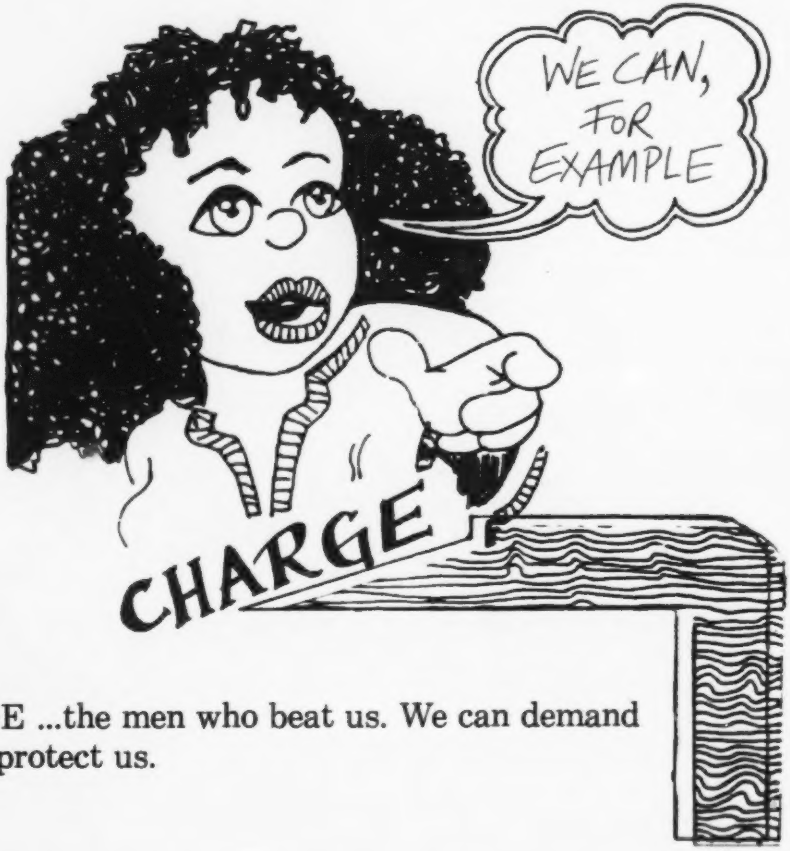
Women in the Dominican Republic ask themselves what they can do to stop violence against women.

Here are some of the ideas they have:

From: No To Violence Against Women, CIPAF, Dominican Republic

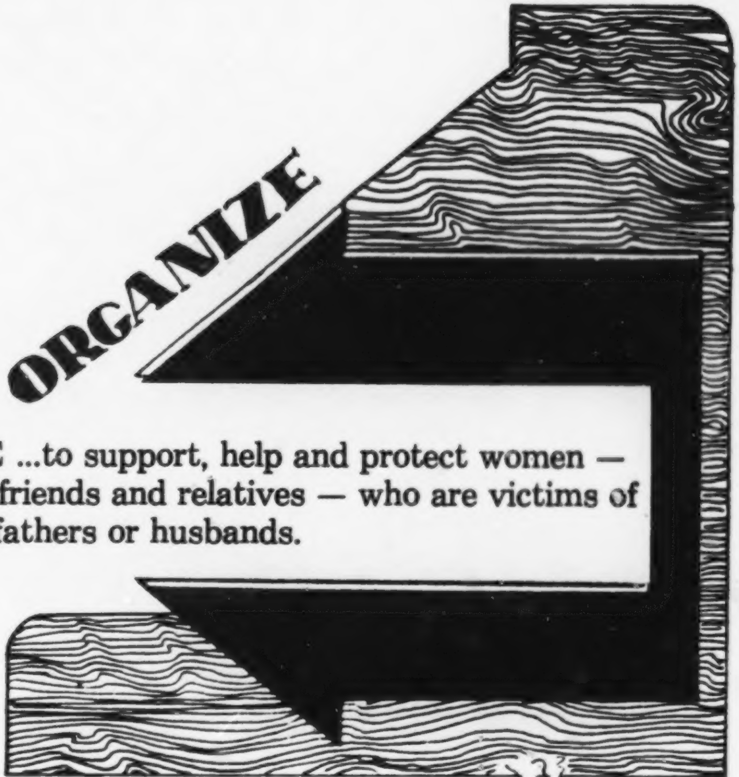
What Can We Do?

We can do many things. The first thing is to understand that it is wrong for women to be the victims of society and of machismo.

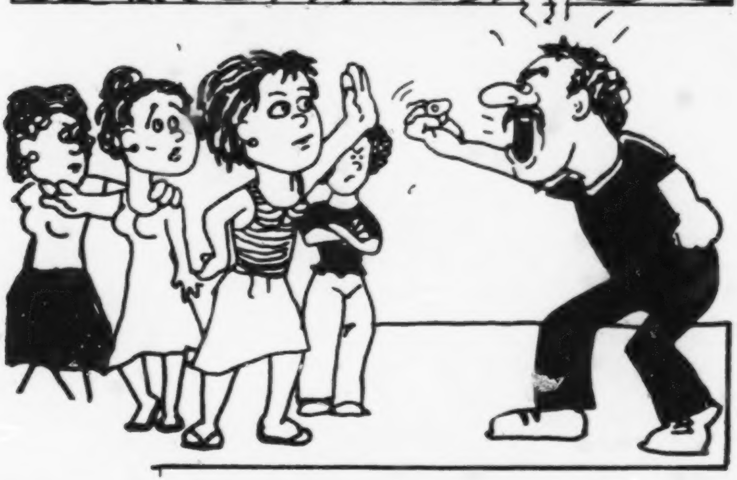


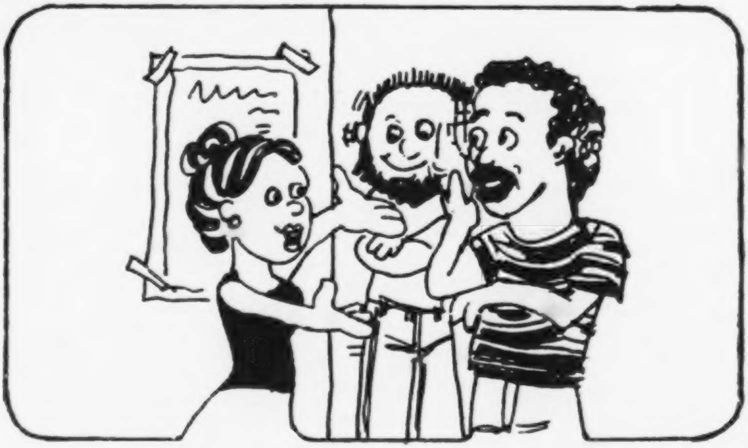
CHARGE ...the men who beat us. We can demand laws to protect us.

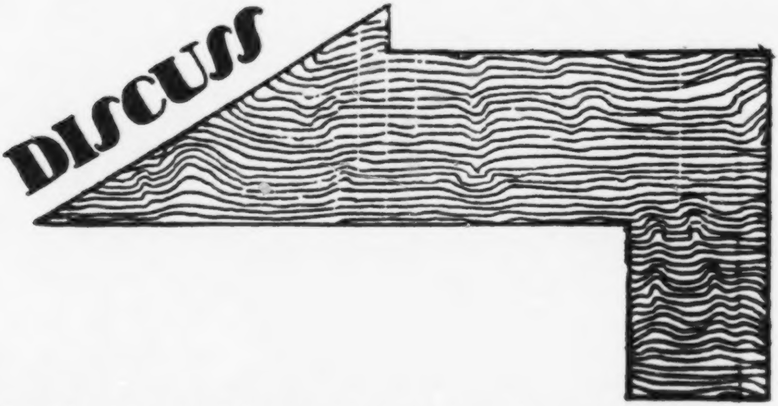
ORGANIZE



ORGANIZE ...to support, help and protect women — neighbours, friends and relatives — who are victims of abuse from fathers or husbands.







DISCUSS ...the issue with men in unions, the community, political parties, churches, the workplace, to help them understand a woman's point of view.

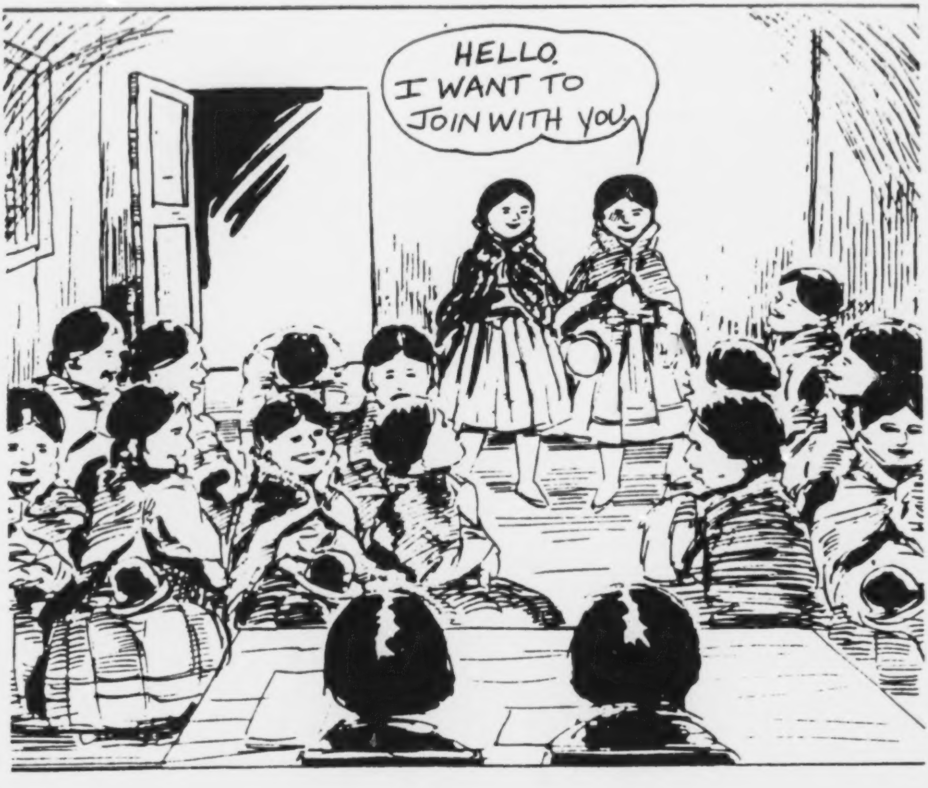
Speak out against the songs and images that hurt our dignity and support violence against us.

In Canada the law says a man must not beat or rape his wife or the woman he lives with.

The police and the courts do not always enforce this law.

In some places there are shelters or transition houses where a woman can go when she needs to get away from violent men at home.

Women are working together to set up more shelters and to fight the violence we face every day.


HELLO.
I WANT TO
JOIN WITH YOU.

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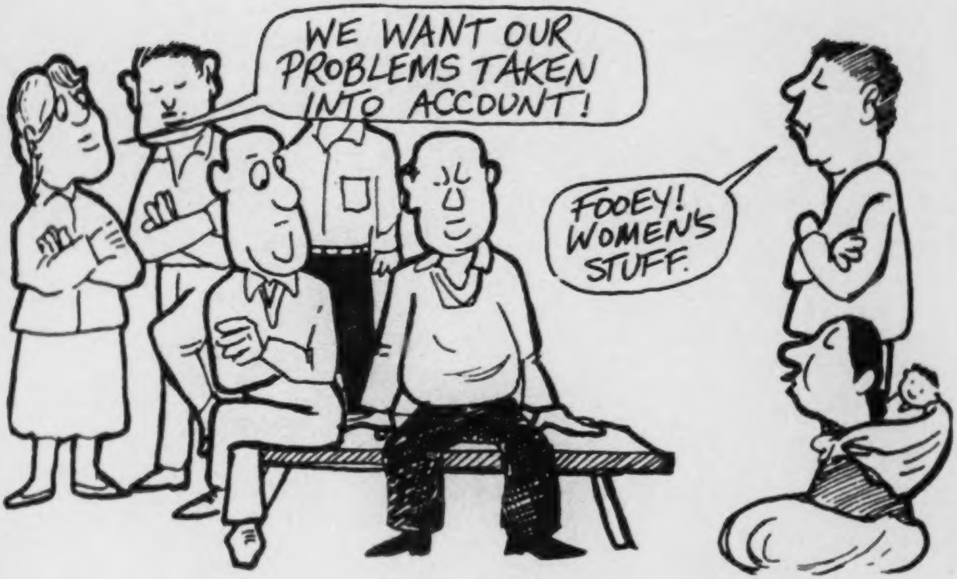
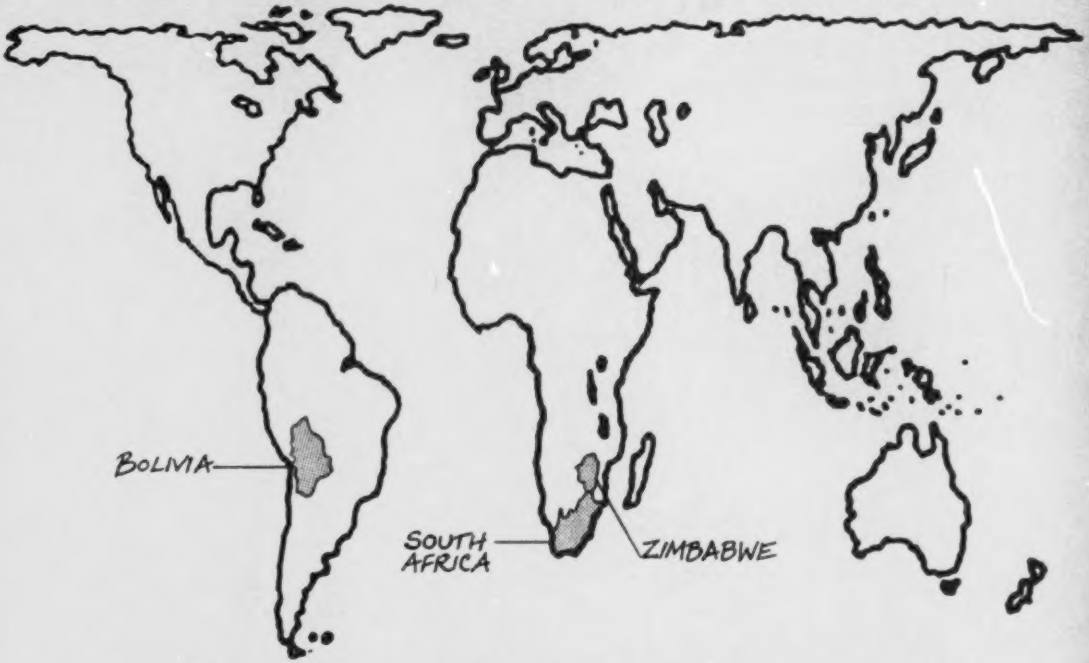

WE WANT OUR PROBLEMS TAKEN INTO ACCOUNT!
FOOEY! WOMEN'S STUFF.

Women Working Together



This booklet is one in a series of eight. Together they make up a women's kit. Each booklet is made up of material about women's lives from the Caribbean, Latin America, Africa and England. The themes of the booklets are:

- Women's Days
- Childcare
- Health
- Housework
- Finding Paid Work
- Working Conditions
- Violence in the Home
- Women Working Together

The kit is intended for use by women in English as a Second Language classes, literacy groups and other women's groups. We hope the kit will help women to get together to think and talk about their lives.

The following women put together the kit: Gwen Davies, Amy Gottlieb, Jenny Horsman, Linzi Manicom. With help from: Rachel Epstein, Maureen Simpkins and Lynda Yanz.

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Cover graphic from: Women have a way, Gregoria Apaza Women's Centre, Bolivia

In all the books in this kit there are stories from women who are talking together and supporting one another. As women work together they find ways to make changes.

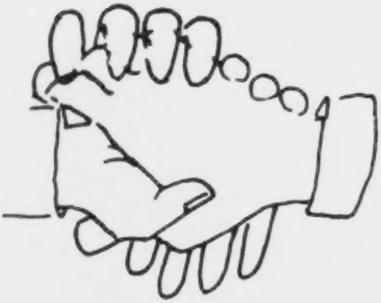
This book shows what some women from Boliva, Zimbabwe and South Africa think about organizing classes for literacy and popular education. They are working to make conditions better.

Some women from Bolivia talk about it this way.

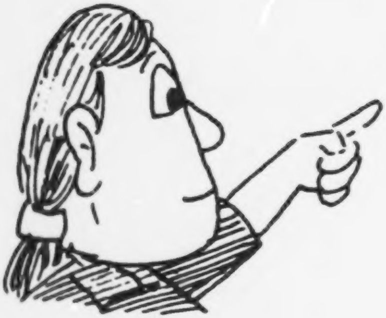
From: Women have a way, Gregoria Apaza Women's Centre, Bolivia

What do we women want
to get organized for?

To share our common experiences.



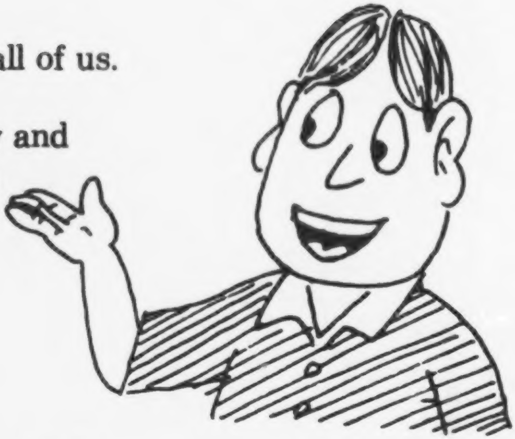
Together to find out how
we are all controlled by others.



To learn more about our selves and our lives, and how to share what we learn.

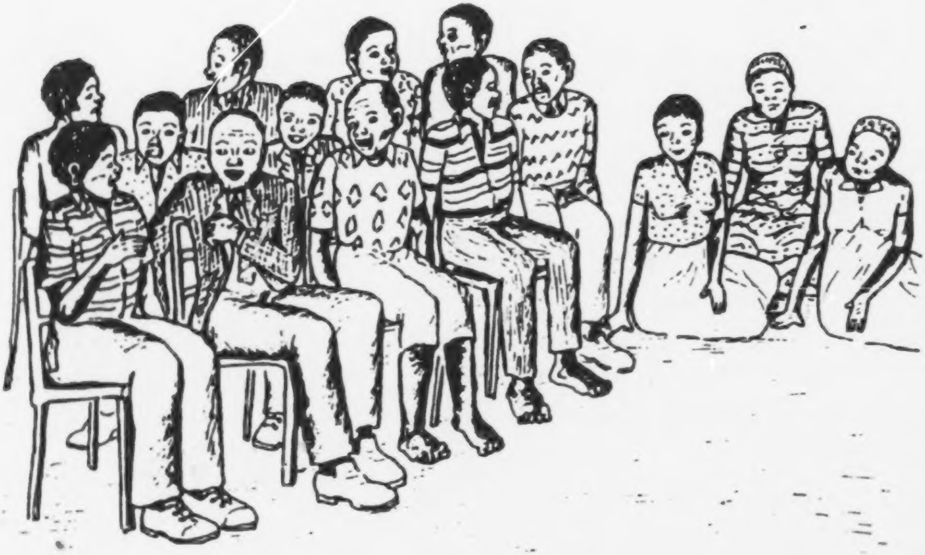
To find answers that help all of us.

To help us understand how and why our society works the way it does.



Women often do not speak in a group where there are men and women together. When women do speak men often do not listen to them. This story was written to help women in Zimbabwe think about this problem. The women act out the story and then use the questions to discuss how to solve the problem.

From: Women's Problems, Zimbabwe Publishing House



Story to Act

Mai Mubaiwa, Mai Gombo and Mai Moyo go to a parents' meeting at the village school. A parents' committee is elected. All those elected are men. The parents discuss the need for new classrooms. The three mothers have a lot of ideas as they have already helped to build one classroom, and they are keen to improve the school. But they are too shy to speak in front of the men.

After the meeting the women feel frustrated as they weren't given a chance to speak. They don't think the committee will do its job well, because the men elected are clever talkers but lazy when it comes to work. The women wonder why men always decide everything.

Discuss Together

1. What did you see happening in the play?
2. Why didn't the women speak at the meeting?
3. Have you had similar experiences at meetings?
4. Why are women often shy and afraid to talk in front of men?
5. How can we help women to be confident enough to become decision-makers?

"Mai" means mother which is a polite way of talking to a woman.

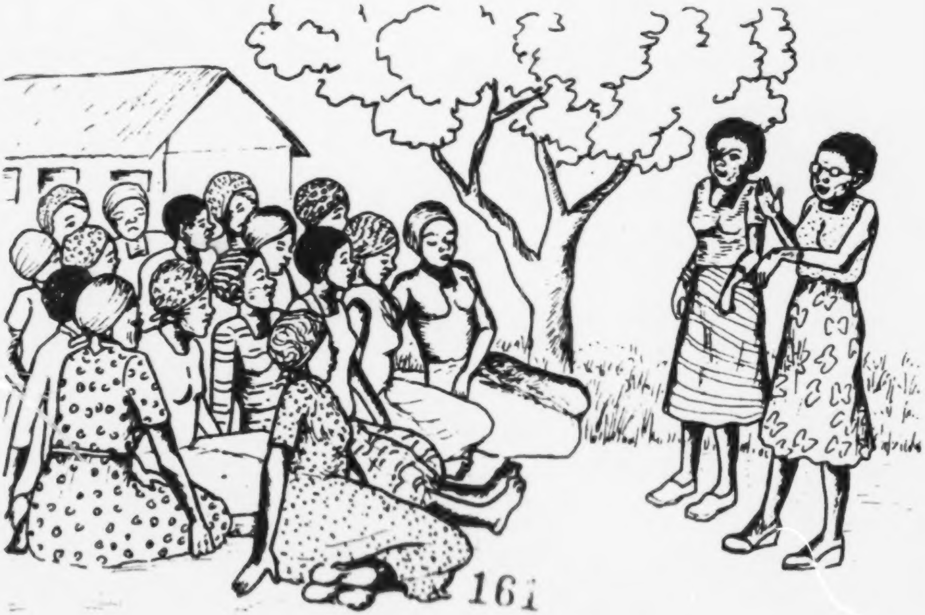
Working together is not always easy. We have to learn ways of sharing the work and deciding together what to do.

Women's groups in Zimbabwe act out the story and use the questions to help them discuss the problems.

From: Women's Problems, Zimbabwe Publishing House

Story to Act

Mai Mubaiwa, Mai Gombo and Chiute decide that they need to discuss their problems with other women. They ask Mai Moyo if they can discuss these problems at women's group meetings. Mai Moyo agrees, but she tells them the women's group itself is having difficulties. At meetings the



shopkeeper's wife, Mai Geza and the headmaster's wife Mai Dziva decide everything. Other group members don't get much time to speak. They just have to follow their leaders. Also although the women's group has started some projects, none of them have succeeded. So now they have stopped doing projects and they are just doing the same things they have done for the last ten years: sewing, cooking, handcrafts, childcare, nutrition, singing and netball.

Mai Moyo says that although the women's group is having difficulties, her friends should come and discuss their problems with other women. Perhaps together they could improve the women's group.

Discuss Together

1. What did you notice about the women's group in the play?
2. Why wasn't it working well?
3. Do women's groups in your area have similar problems?
4. a) Are there different women's groups in your district?
   b) What are the main aims and activities of these groups?
   c) What are the differences and similarities of these groups?
   d) Would it be possible for them to work together more?
5. What is preventing women's groups from being as strong as they could be?
6. How can we together improve our women's groups so that they can really solve our problems?

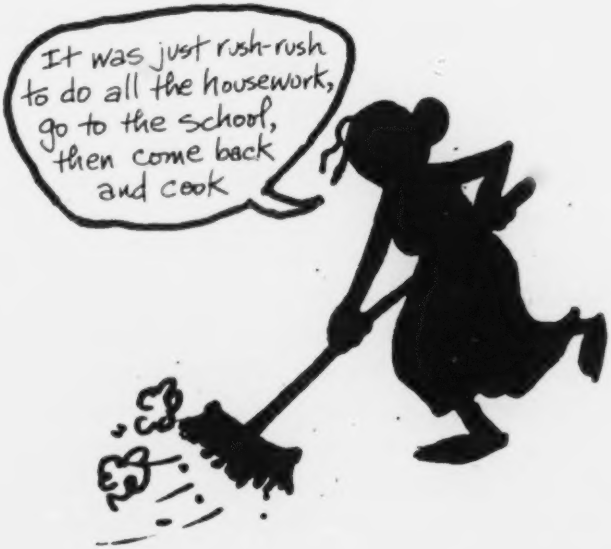
When women have the same problem they are stronger if they work together. This story from South Africa shows what can happen when they do.

From: SPEAK, South Africa

A Protest About School

In December 1977, a note came home with the children of Unit 5 in Chatsworth*. It said the children must go to a new shcool in New Haven. The new school was a long walk. It was too far for small or sickly children.

The mothers were angry. They came to the school alone. When they got there, they found other angry mothers. The mothers decided to work together. They decided to sit in at the school until they could talk to Mr. Krog, the Director of Indian Education.


It was just rush-rush to do all the housework, go to the school, then come back and cook

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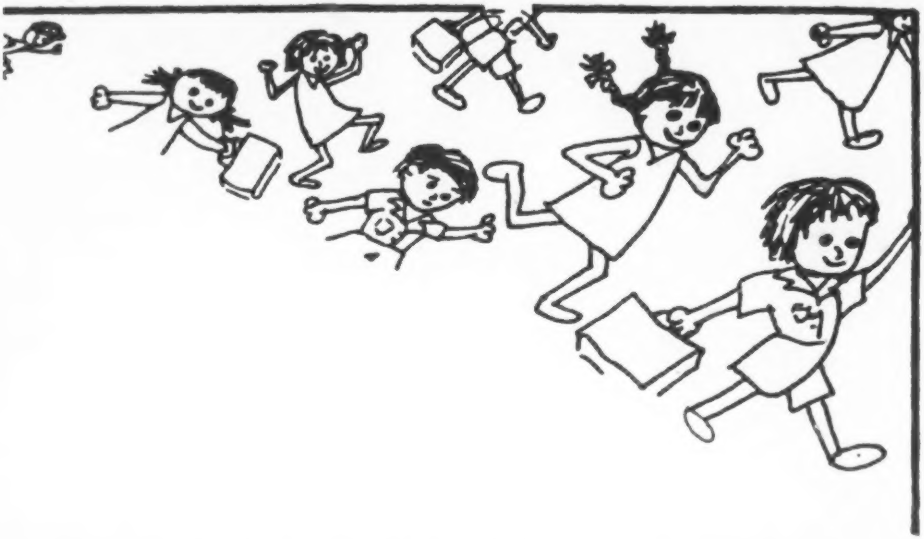
*Chatsworth is a township for Indian people outside the city of Durban in South Africa.

One woman lost her factory job for taking time off. But the mothers were not afraid. They were fighting for their children.

Here, in their own words, is the story of how these women worked together.

During the week of the protest, about thirty to forty of us also met in the evenings to decide what to do. We had started off by each fighting on our own. But our struggle had become a united one. We were fighting together for the rights of all our children. So now we needed to plan together what we were going to do and say. After a few days some people from Croftdene Residents' Association, the community organization in our area, came and joined our meetings. They gave us support and helped us to plan our action. For example, we discussed how we should talk to



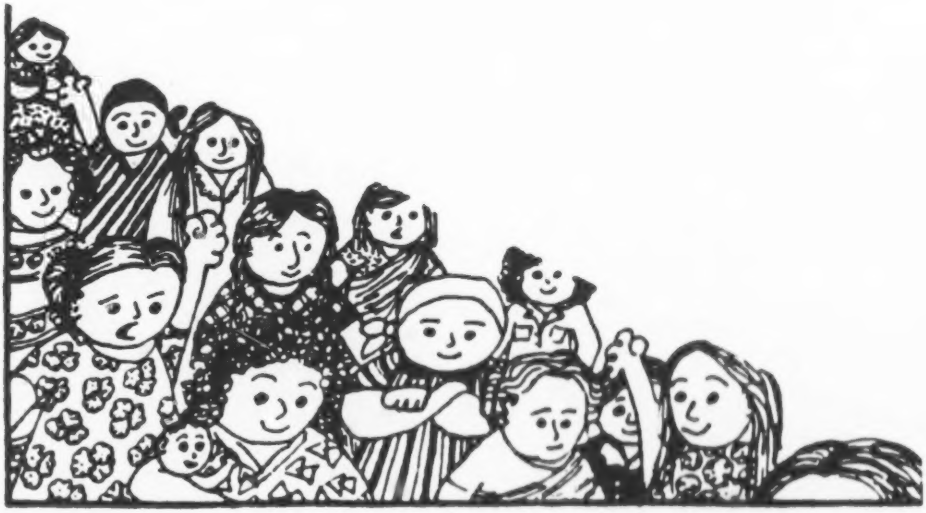
the Principal. We decided that soft politeness would get us nowhere — we needed to be very angry and force these people to answer our demands. At these evening meetings we also learnt a lot about organization. We each had a turn at being Chairperson at the meeting. This gave people encouragement and practise in talking in large groups. That helped us to get more confidence.

We were demanding to see the people responsible for this reasoning. We didn't pay much attention to the inspector who came to see us because we wanted to see Mr Krog. As Mr Krog didn't come to see us, we went to see him!

We chose four parents to see Mr Krog. They went to demand the immediate return to Astra of all those children who lived closer to it than New Haven. This delegation was asked to name these children. So, the names of the ten most urgent cases were given, mostly the sickly or very small children. These children were then returned to Astra immediately. You see we hadn't been afraid to speak out because we were so angry and concerned about our children.

On the Monday of the second week we could all relax. We heard that all the children from the lower classes were allowed to return to Astra. Through our determination to fight hard together we had won our demand!

Many of us joined Croftdene Residents' Association after this because although we had won one battle, there were still many problems in our area that we needed to do something about. But now we knew that together we could win.



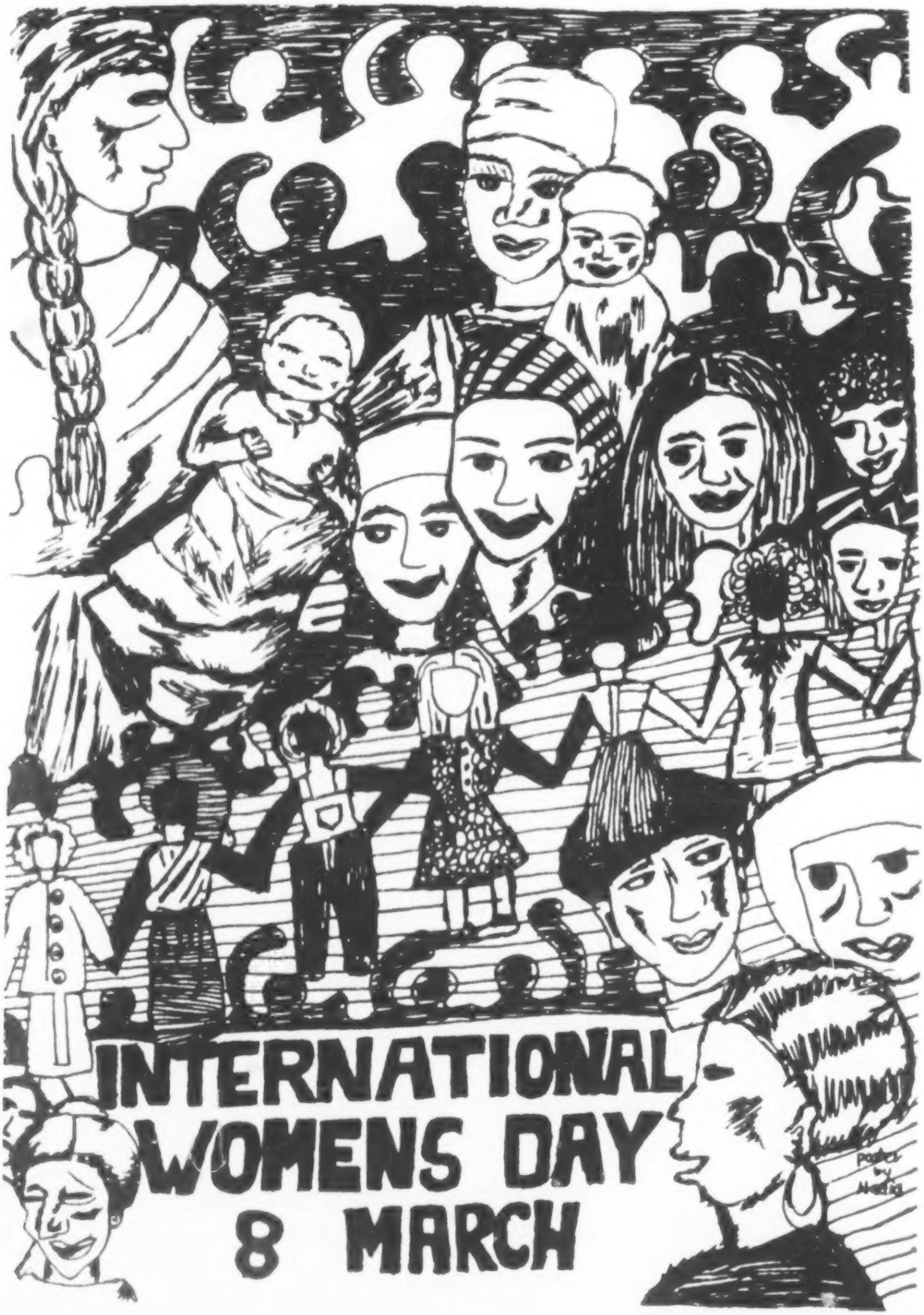
Women in many countries in the world celebrate International Women's Day. It is a day to support each other in the many struggles of women to end injustice.

In communities across Canada women celebrate International Women's Day. In Toronto women have demanded jobs, equal pay, better working conditions, housing, native rights, lesbian rights, the right to choose whether to have children.... Native women, women of colour and white women have been working together to demand an end to racism.

Women in South Africa write about the history of International Women's Day and why they remember the day:

From: SPEAK, South Africa

The eighth of March is International Women's Day. It is a day when women all over the world remember their common struggles, needs and hopes — and also learn from each other and support each other in their struggles. The very first International Women's Day started from a strike of women workers in Chicago, U.S.A. in 1909. Some years later women from many countries held an International conference. The conference was to talk about what they could do to achieve women's rights. It is in this spirit that on International Women's Day we strengthen ourselves for our fight for jobs for all, for decent housing, lower food prices, an end to unfair treatment of women.


INTERNATIONAL
WOMENS DAY
8 MARCH
Poster by Nadia

THANK YOU

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ABOUT US

The Participatory Research Group (PRG) is a collective of activists, educators and researchers working for social change. Since 1976 we have produced a range of materials, including booklets, bibliographies and slide shows. We also produce a bi-annual newsletter, organize workshops and conferences and have a resource centre for public use. We work with literacy, women's and community groups, labour and native people.

The International Council for Adult Education, Women's Program is presently coordinated from the office of the Participatory Research Group, in consultation with representatives from various regions.

The Women's Program works with individuals and groups in different regions of the world who are exploring and developing popular forms of education which reflect and address women's issues. Our aim is to contribute to the development of a feminist popular education that makes connections between broad social struggles, and the personal issues and oppression women face daily.

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